The Relief Society Magazine

Volume XXII MAY 1935 No. 5

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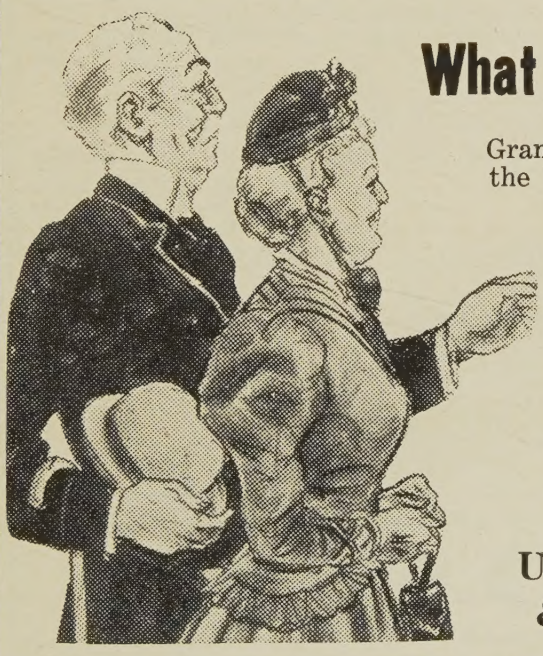

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Salt Lake City, Utah

THE RELIEF SOCIETY MAGAZINE

Organ of the Relief Society of the Church of
Jesus Christ of Latter-day Saints

VOL. XXII MAY, 1935 No. 5

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A Mother's Tithe

None chafes at poverty's sharp-cornered load
So bitterly as mothers when they yearn
To set their sons and daughters on the road
Accoutered and provisioned for the stern
Life struggle. No one is so sick at heart,
Ashamed, as mothers with no wealth to give,
Nothing to give their children for the start
But that eternal strength by which we live.

Thus it is marvelous that no one feels
So wealthy and so proud as mothers do
When memories are many and hopes few,
If they're repaid a tenth of all the brave
Unquestioning affection that they gave.

—*Carlton Culmsee.*

KATE MONTGOMERY BARKER

The
Relief Society Magazine

VOL. XXII MAY, 1935 No. 5

Kate Montgomery Barker

By Mary C. Kimball

SINCERE, refined, understanding, Kate Montgomery Barker comes to the important position of Second Counselor to President Louise Y. Robison well fitted for her responsibility. To associate with her is an inspiration, to know her is to love her.

She was born in North Ogden and had the privilege of being one of seven children. Three sisters and a brother are living today. She shows many of the excellent characteristics of both parents. Her father, a true nobleman, was a successful farmer and was noted for his alertness of mind and his analytical powers. He was four times a member of the Territorial Legislature and was a fine public speaker. It is said, "He never spoke for more than fifteen minutes, but he said much in that time." Her mother, while quiet, was a very strong character. She was true to every trust. Nothing was too hard if she felt it was right.

JAMES L. BARKER attended the same grade school as Kate Montgomery. They both attained the highest records in the school for scholarship. He admired the vivacious, winsome girl, and this boy and girl friendship later ripened into love. In her four years at high school Kate's average scholarship was "A." She was especially good in mathematics. Her husband tells that one time they both entered an essay contest, but he laughingly says, "She won and received as a prize one of the first collections of books that came to North Ogden as a nucleus for a library."

As a young girl, Kate took delight in dramatics. Indeed her girlhood dream was to be an actress. Even when young, she was noted for her ability to read well. After graduation from the Ogden High School, she taught for four years and was married on her birthday, May 30, 1906, to James L. Barker.

Two days later they left for Europe and made their first home in Geneva, Switzerland, where they resided for one and a half years. They came home in 1910 but later returned to Europe where they spent three and a half years. They traveled all over Western Europe and on two of their last trips traveled 40,000 miles by auto. These two who are so ideally mated have a common hobby travel. Again and again have they visited Western Europe. While in Europe Mrs. Barker attended the University of Neuchatel, Switzerland, and the University of Paris and many lectures elsewhere.

The marriage of Kate Montgomery and James L. Barker has proven a most happy one. He is as fine a man as she is a woman. They enjoy doing things together. He has proven a well-nigh perfect husband and father. He is such a companion to his son that the boy often says, "Isn't it fine that Dad and I enjoy the same things." Professor Barker is head of the Modern Language Department of the University of Utah and a member of the General Board of the Sunday School.

To this couple so happy in their companionship have been born three children. All stand out for intellectual attainments. Nancy is teaching German, French and Spanish in the Weber College. She has her Bachelor's and Master's Degree. Margaret, now Mrs. Mitchell, is taking her Master's Degree this year at the University of Utah. Their son, James Montgomery, is in Junior High. Mrs. Barker loves her home. She is a devoted wife and mother and is most solicitous of their welfare. Her husband says she has to know where everyone is every minute of the day and when they will get home. It is the custom of the family that if either husband or children return and find her not there, before they go away again, they leave a note on the mantel telling where they have gone and when they will return. The Barker family life is most beautiful. They all enjoy intellectual pursuits and travel. They can all be ready on a moment's notice to go anywhere, and they enjoy going together. They cooperate in each other's work. Sister Barker laughingly says her husband tries everything out on her. If she's not too dumb to understand, he thinks he can try it on others. He says, "If there is any loop-hole in my work, Kate always finds it."

The Barkers stand out for their generosity and their unselfish devotion to their friends. Nothing is too much trouble for them if it will bring pleasure or comfort to those they love. When sorrow comes, they are among the first to give comfort and assistance. When they were in Paris, Helen ..... was an American student there. Her sister died. The Barkers were not intimate acquaintances of the family, but Sister Barker took Helen into her home and helped her through this time of sorrow. Helen's mother says, "I shall never live long enough to express my gratitude for what this woman, a stranger, did for my daughter."

Sister Barker was President of the Primary of the 33rd Ward of Liberty Stake for one year and served on the Relief Society Board of that stake for two years as a class leader, and has been an efficient member of the General Board since April, 1929. She takes an active part in University activities and is a member of the Author's Club.

Mrs. Barker learns readily and has a wonderful memory. Every bit of verse she has ever learned she remembers. She reads extensively, her preference being for biography, auto-biography and works on social questions. She also enjoys some fiction. She has no sympathy for the dry scholarship that never gets anywhere.

Mrs. Barker has a hatred of sham. Her associates recognize her ability to think clearly and logically. She is generous and appreciative of the best. She has the judicial point of view, always seeing both sides of a question. She never judges harshly and has a great sympathy for all classes and all conditions. She sees the problems that beset them and hence understands them. She has an appealing quality that draws all people to her.

TWO POEMS

The Testing

By Helen Kimball Orgill

How often when with unremittent grieving,
We ponder o'er what life to us hath wrought,
When every effort seems to be so futile,
We almost doubt the fairness of our lot,

We sigh and fret that wrongs done by another
Should touch us with the scorching hand of shame.
We wonder why, when our hearts have been guileless
A dear one's sin should fill our lives with blame.

Our Father knows the every why and wherefore;
He only bids us still to do the right.
For every tear drop has a sacred purpose,
Though oftimes it is hidden from our sight.

The only thing perforce that really matters,
In climbing to that distant shining goal,
Is living so that every word and action
Bespeak a right condition of the soul.

Thoughts on a Son

By Ivy W. Stone

I will not think that he is dead
But merely that he's gone ahead—
I will not think his life is done
But that, with death, it's well begun!
With laughing eyes and happy smile
He went ahead—a little while.
His passing was no idle chance—
He gave this life no backward glance;
It almost seems as though he knew
His days on earth were really through.
With just the faintest clasp of hand
He slipped into that other land.
With kindly deeds and quiet mien
I needs must fill the years between.
At night I pray "Lord, is he dead?"
And answer comes: "Just gone ahead!"

Relief Society Conference

April 3 and 4, 1935

By Julia A. F. Lund, General Secy.

THE Annual Conference of the Relief Society was held on April 3 and 4, 1935, in Salt Lake City, Utah, with President Louise Y. Robison presiding.

The following sessions were held: An Officers' Meeting for General, Stake and Mission Officers; three Department Meetings—Social Welfare, Work and Business and Choristers' and Organists'; a Reception for Stake and Mission Officers in the Bishop's Building; a Presidents' Breakfast, for Stake and Mission Presidents in the Lion House; two General Sessions in the Tabernacle; an Institute on Handicraft, for Stake Work and Business Leaders.

The Conference was attended by enthusiastic workers from all of the Stakes but one; a special delegation of eight members from the Hawaiian Mission, headed by the Mission President; and representatives from nine missions in the United States. It was a record breaking attendance for Relief Society Conference. The attendance at the Officers' Meeting was as follows: Mission Presidents, 10; Branch Presidents, 1; Stake Presidents, 82; Counselors, 115; Secretary-treasurers, 56; Board Members, 331; High Councilmen, 2; making a total attendance of 597.

The music was under the direction of the Music Committee of the General Board, and was furnished by the Relief Society Singing Mothers, under the very able leadership of Charlotte O. Sackett, assisted by Frank W. Asper, Alta Cassity and William Hardiman.

The three-day institute conducted by Glenn J. Beeley was a practical exhibition of the material which is to be featured in "Handicraft for Every Woman."* Each official representative was permitted to make a lamp shade, and there were demonstrations of wood carving, metal and leather tooling, and what can be accomplished with old felt hats. Two hundred rug designs were made and seventy-five chair seats. There was also an example of the new science of home lighting and lamp conversion. In the north window of the Z. C. M. I. a very beautiful exhibition of handicraft was shown during the days of the Conference.

OFFICERS' MEETING

Wednesday Morning, April 3, 1935

PRESIDENT LOUISE Y. ROBISON

WE are happy this morning to greet you dear Relief Society Stake Officers and Board Members and Mission Presidents. We pray that our Heavenly Father will bless us with His Holy Spirit during this Conference, that our meetings will be profitable and enjoyable.

As most of you sisters know, our beloved Counselor Julia A. Child passed away on January 23, 1935. It is natural that we are thinking of her this morning for all who were privileged to know Sister Child, and

*This book is not yet off the press.

work with her, loved her dearly. She was a loyal, efficient officer; a loving, courageous friend; and an ideal mother. We shall ever cherish her memory.

In order that our work may continue to be carried on successfully the First Presidency has given us another Counselor, and three new Board Members. These sisters' names will not be presented this morning for your sustaining vote, but I believe you will want to know who they are.

It gives me great pleasure to present Sister Kate M. Barker, our Second Counselor and Supervisor of Education. The Board Members are Sister Janet M. Thompson, the President of Ensign Stake; Sister Belle Smith Spafford, the First Counselor in Wells Stake, and Sister Donna D. Sorensen, a Stake Board Member of Wells Stake. These sisters are thorough Latter-day Saints, and efficient Relief Society workers. I am confident all branches of our work will go forward and we shall be able to give you greater assistance with your lessons with the help of these sisters.

We are most grateful to you splendid officers for the great work you have done in the *Magazine* drive. There never has been such a successful campaign for *Relief Society Magazine*. Our subscriptions have increased six thousand. This has taken loyal, enthusiastic, earnest work, and we do thank you. The report from one small branch in the Western States Mission is a sample of those that have come from all over the United States and Hawaii, Canada and Mexico. This branch reports fourteen members with sixteen subscriptions. Many of our sisters have made sacrifice in order to subscribe. I pray that our Father will bless them and compensate them in the information and pleasure they will receive.

We regret that the sisters in some of the Wards and Branches have been disappointed because their names and quotas have not been published after they have made excellent records. This has occurred through sending their lists to the Mission or Stake President. The President has probably held these for other reports, and they have not reached the office in time. Stake Presidents and Stake *Magazine* Agents and Mission Presidents—even if it is only one branch or one ward which has made an excellent record, will you please forward the report at once. The discouragement that comes through disappointment may possibly retard the work another year.

Another thing we do hope you will instruct your *Magazine* Agents to send the names in on our blanks. We have spoken of this so many times, I know you are tired of hearing it, but if you could be in our office and see the manner in which some subscriptions come in—sometimes they are on little pieces of scratch paper, almost unintelligible, and then the names are not interpreted correctly. Will you please take it up in your Union Meetings, and instruct your Ward Presidents and your Ward *Magazine* Agents to send the orders in on order blanks. They are free, and they make our work so much easier.

There is another item for which we would like to thank you, that is your loyalty to the Burial Clothes Department. We are wondering, though, if all of the Stakes and Wards know we offer this service. A Stake Board Member from Idaho was in our office a few days ago, and said she never had an idea we had a Burial Clothes Department. Will you kindly let your people know at

the Union Meeting that we do have a Temple and Burial Clothes Department; that we send parcels to any place in the United States or elsewhere, and prepay all postal or express charges. We shall be grateful to have your loyal support where you do not have this service in your own Stake.

There is a matter that I feel we should take most seriously, and that is the care of our people. The Government now is doing a wonderful thing in supplying the real material things necessary for those who are on relief. We believe that there are many of our fine L. D. S. people in every one of our communities who have the spirit of the pioneers in them, and who are trying to get along without Federal aid. We are asking you Stake Officers and Stake Board Members to encourage your Ward Presidents to see that these people are not allowed to suffer and are not forced to ask for Federal help if you can help them. There are people in every one of our communities who are not greatly interested in the Church or in Relief Society. These people are well taken care of by the Government, but there are some of the finest people we have in our Church who are now in a position where they need a little help. For ninety-three years Relief Society has been saying that we take care of our needy ones. I wonder if we are leaving it too much to the Government now. We have Sister Amy W. Evans of the Welfare Department, who takes care of our local people. Sister Evans told me a few days ago of a man who was earning $50.00 a month who had five children, and there was no mother in the home. If I remember this case correctly the oldest daughter was fourteen years of age, and was doing her best to keep the home together, but bedding and underwear will wear out, and on fifty dollars a month it is more than a fourteen-year-old girl can do to keep a family together. Is not this a case for the Relief Society President to look into, to see that they have warm bedding, to see that the bedding is clean and comfortable, to see that there is underwear. Are you looking after these cases?

That leads up to another item we wish to have mentioned this morning, and that is our Charity Fund. Some of our Wards and Stakes think they do not need a Charity Fund. We have a report from one Ward who had this idea so they turned their Charity Fund into the General Fund and bought furniture with it. More than likely that furniture would add to their comfort, but can you be comfortable with the choicest furniture, if little children and aged people are cold for want of quilts, or hungry for things you could give them? Instead of reducing it, we would encourage you to take active measures to build a larger Charity Fund. Do the men in your Wards make contributions to Relief Society? We have illustrious examples of men who gave to a Charity Fund at our first meeting. Men now pay to Community Chests —our Stake Presidents, High Councilmen, Bishops and others donate generously. When one considers the service given by Relief Society, that every cent donated for charity is used in caring for those in need, the wonder is that men do not give to us at least as much as to other service organizations. We may be to blame because we do not ask. We are told, are we not, to "ask and ye shall receive." It would be interesting to have sent to our office a report of how many of our brethren are contributing to Relief Society.

In Ward Conferences we have an excellent opportunity to bring the

Relief Society work before the people of the Ward, especially the brethren, but sometimes the Stake people prepare a fine doctrinal talk, without telling of Relief Society. We hope that you will plan programs for Ward Conferences that will educate the people of the Wards in Relief Society, and what we are doing.

A report reached our office that in one Stake, the Visiting Teachers had difficulty in finding the sisters home in the afternoon. The teachers preferred to visit earlier in the day, but understood the General Board advised afternoon visiting. This is a mistake. We advise teachers to visit in the hour of the day best suited to the families visited.

A few years ago we pledged ourselves, as Relief Society women, to uphold and sustain the law of quarantine. We feel that it is the mother's place to see that quarantine is strictly enforced. I wonder if our members are careful not to have contagious disease spread, and even if our child has a very slight case of Scarlet Fever that we use every precaution to keep the neighbor's child from getting the disease. We had an incident a few years ago when Scarlet Fever was around, where a woman from Salt Lake wanted to go out into one of the Stakes to a reunion in her Ward. Her child was not very well when she left. She was afraid it had been exposed, but she could not deny herself the pleasure of going to this Ward Reunion. She took the baby to the reunion and before three months had passed there were six little mounds and twelve empty arms in that community because she was not careful. Impress upon your women the need of the greatest care, if there is contagion in the family.

We are happy to announce that we will begin publishing our lessons for next Fall in our May *Magazine*. Will you make note of this, and will you take this information back to your Union Meetings, and ask the women to be careful of these magazines. Sometimes through the Summer these numbers get lost or mislaid, but we hope that having the lessons published so far in advance the women will be able to do a great deal of studying during the Summer and be well prepared for their lessons in the Winter.

In connection with the lessons I would like to report to you that the Relief Society General Board is now in close contact with all of the Missions, especially the European and foreign Missions, and we have already sent to them the lessons for next year. If we had time this morning I know it would warm your hearts to hear the responses that have come from President Joseph F. Merrill, of the European Mission, from the French, Dutch, German-Austrian Missions, from Sister Murphy of the Hawaiian Mission, and from other Mission Presidents. Our lessons have gone to them now, so that they can be translated and ready in the Fall. President Merrill of the European Mission has asked the Relief Society General Board to take each Mission as we would a new Stake, and we are delighted to do this. Each month we send a Bulletin to the foreign Missions, trying to keep them near to us and are helping them to do the work as it is done at home as far as possible. So now we feel that the Danish Mission is just as close as Millard Stake, and the French Mission as close as Ensign Stake.

Annual Dues are coming in very nicely, thanks to you dear Officers. The question of inactive members is always with us. In one Ward with a membership of ninety, only sixty pay Annual Dues. The names of

the thirty inactive members are placed on a separate roll and not reported, in order to have one hundred percent paid. We prefer you would not do that. If there are only sixty of the ninety who are paying the Annual Dues, send in the Annual Dues for these sixty, but you still have ninety. Do not throw away thirty fine souls, try and work with them and get them interested. They are still our members. We have members who are far away, possibly on a farm five or six miles away, and it is impossible for them to come to meeting. What are you sisters doing to keep these women interested? Could you assign some of the sisters to write letters to them and tell them about the meetings you are having, what your lessons are, encourage them, and tell them how glad you will be if they will come to meeting when they have an opportunity.

My dear Stake Presidents, when people come to your Stakes and say the General Board recommends certain policies or articles, do not take it for granted until you hear officially from us. If you are in doubt, write to the office and we will try and get word to you without delay.

Frequently our Stake Secretaries send checks to the office, not indicating what they are for, just enclosing them in an envelope. One Stake sent in a check for forty-two dollars. The bookkeeper credited it as Annual Dues. When I was going over the Burial Clothes accounts I said, "We had better send a letter to this Relief Society and call attention to the Burial Clothes order which has not been paid." Fortunately we did not send the letter, but happened to think of this check for forty-two dollars which had been credited to Annual Dues when it should have been for Burial Clothes.

We congratulate Ward and Stake Relief Societies for the very fine programs given in celebration of March seventeenth. We believe they were the most successful we have ever had. As a General Board we have written to the General Authorities of the Church thanking them for the courtesy they extended to us in letting us use the great Tabernacle. They gave us the Church hour to broadcast the Relief Society Singing Mothers and send a Relief Society message. I believe in the majority of the Wards the Bishops allowed the Relief Society to have their celebration in Sacrament Meeting. This was a very great compliment, and I want to express appreciation to the brethren who made this possible.

The General Board is publishing a book, which we had hoped would be off the press before this Conference. It has been written and arranged by Sister Glenn Johnson Beeley, and is entitled "Handicraft for Every Woman." We are confident that this book will be of great service in your Work and Business Meeting, as it will give instruction in many phases of handwork. This manual will be made as inexpensive as possible, and will be ready for distribution in a very short time. We hope to have the cooperation of every Stake and Ward in getting this book for your women. I know the Work and Business leaders in the Relief Society have had a very difficult time. We have left them almost alone, and it is remarkable what the Stake leaders have done. A fine example is now shown in the Ensign Stake exhibition at 67 East South Temple Street. Sister Beeley will be on the Fourth Floor of the Bishop's Building again this year, beginning Thursday morning, to teach you handicraft, and tell you about the new book.

We have had some new Stakes or-

ganized during the last six months. Two of the Presidents have been in and I know how wonderfully they are doing their work.

You know the work you are doing is greater than just club work, because you are called and many of you set apart by men holding the Priesthood of God. You have been baptized and have received the Holy Ghost, and you are entitled to the Spirit of the Lord to help you in your work.

I pray that God will bless you. I pray He will bless you in your homes that your families will keep well, that you will enjoy your time here, and that you will be able to take helpful messages back to your Stakes. I ask it in the name of Jesus Christ. Amen.

ORGANIZATIONS

Date	*Stake*	*Appointed President*
Oct., 1934	Gridley	Ruthe B. Samson
Dec., 1934	New York	Lorena C. Fletcher
Dec., 1934	Oakland	Sara H. Carruth
Oct., 1934	Sacramento	Olive Lindblad
Feb., 1935	San Bernardino	Ethel Eugenia Blomquist

REORGANIZATIONS

Date	*Stake*	*Released*	*Appointed President*
Mar., 1935	Carbon	Katherine MacKnight	Frances Christensen
Feb., 1935	Lost River	Elizabeth G. Hoggan	Vida Nelson
Dec., 1934	San Francisco	Sara H. Carruth	Esther D. Stephens
Mar., 1935	Pocatello	Vera Rich Horsfall	Amy J. Hawkes

Missions	*Released*	*Appointed President*
California	Rose R. Hinckley	Florence Smith
British	Rintha P. Douglas	Ramona W. Cannon
South Africa	Geneve J. Dalton	Edith P. Backman
East Central	Isabelle C. Jones	Mrs. Kate W. Kirkham

GENERAL SECRETARY JULIA A. F. LUND

It gives me great pleasure to present to you a brief summary of the Annual Report. The full details will be published in the May issue of the *Magazine*. This has been a banner year for the Relief Society and I want to congratulate the Secretaries on their very excellent work. We have had more perfect reports this year than ever before, and the little mistakes in the reports were of a minor character.

Total balance on hand, January, 1934, $127,601.23; Total receipts during 1934 (cash and merchandise) $230,431.41; Total balance on hand and receipts, $341,785.30; Paid for charitable purposes (cash and merchandise), $75,789.79; Total disbursements, $198,651.57; Total balance, December 31, 1934, $143,133.73; Total assets, $979,012.31; Ward Conferences held 1,392; Number of visits by Visiting Teachers, 972,488; Number Special Visits to Sick and Homebound, 222,630. Membership in 1933, 68,796; in 1934, 70,515; an increase of 1,719. The membership includes: Executive and Special Officers, 15,167; Visiting Teachers, 24,140; Other Members, 31,208. Average attendance 1933, 32,485; 1934, 33,833; an increase of 1,348. Paid for Charitable Purposes in 1933, $83,853.27; 1934, $75,789.79; a decrease of $8,063.48.

VISITING TEACHERS

Elise B. Alder, Member of General Board

VISITING TEACHERS have a distinct and individual work which is really of great importance to the organization, as they meet the women all over the Church, and have one of the greatest privileges of women of the entire Church to show kindness and to do good. As time has advanced and new ideas been conceived, they are expected to measure up to other teachers, and live up to their name—*Teacher*, which the dictionary tells us is "One who imparts knowledge."

With a view of improving and advancing the work, and making a definite place for the work of the teachers in connection with the Ward Relief Society meetings, the General Board in 1928 inaugurated a special forty-five minute meeting, known as "Visiting Teachers' Training Meeting," to be held the first Tuesday of the month preceding the regular Theology and Testimony Meeting. The President presides, and has a wonderful opportunity to not only discuss problems which may arise in the teachers' work, but to teach the fundamentals and the aim of the Society, taking our Handbook as her text book.

A class leader was appointed to be in charge of the Teachers' Topic, under the President, and to rank with the other three class leaders in the Society. Her duty is not to give instructions regarding the work, this being entirely the privilege of the President, but to present and discuss an educational topic prepared by the General Board and printed in the *Relief Society Magazine,* and to assist the Visiting Teachers in preparing this message to be taken to the homes in their districts. The object of the Topic is to stimulate profitable conversation and discussion during the visit of the teachers in the homes, and to leave with the women a message for thought and improvement.

Now I feel sure the question arises in some of your minds: How can so much be accomplished in the forty-five minute training meeting? We are often told how much it would improve our minds if we read ten minutes a day—and it is surprising how much can be accomplished in that meeting with systematic effort and preparation, keeping ever in mind the old but true maxim: "Where there's a will there's a way."

Help educate the young wives and mothers in our Relief Society work, prepare them to make good teachers, tell them if they will join our Society and enter into the work whole-heartedly, their work in their homes will seem lighter and their influence with their husbands and children will be increased for good. It has been truly said that Relief Society work makes women courageous and able to stand up for their ideals; it gives them peace and poise and grace that stamps our work as work of the Master.

LOYALTY

Nettie D. Bradford, Member of General Board

LOYALTY is faithful performance of duty to country, home, institution and principle. Loyalty is regarded as one of the most pleasing as well as one of the most essential attributes of a fine character.

Loyalty is the virtue of firmly standing by what one believes in. It is the very soul of honesty. President Joseph F. Smith once said: "We must always bear in mind that we are not only citizens of the Kingdom of God, but that we are citizens of the United States and of the States in which we dwell. We have ever been loyal both to our state and nation as well as to the Church of God, and we defy the world to prove to the contrary. We have been willing to fight our country's battles, to defend her honor and to uphold and sustain her good name."

A true test of loyalty was proved during the Latter-day Saints' journey to the Rocky Mountains. When the government of the United States called upon the President of the Church to furnish five hundred men to fight on the Mexican border. As the historian has stated: "The surprise, almost dismay with which the body of the Saints received the startling news, may be imagined. Five hundred able-bodied men, the pick and flower of the camp, wanted —and that too, in an Indian country in the midst of an exodus, unparalleled for dangers, and hardships when every active man was needed. Women, in some instances, had been driving teams and tending stock, owing to the limited number of men available. And yet it was their country calling; that country to which their Pilgrim ancestors had fled; for which their patriot sires had fought and suffered, whose deeds of heroism were among their highest and holiest traditions." What would their leaders decide to do was the question uppermost in the minds of these loyal Pioneers. Not long were they left unanswered. When Captain Allen arrived and made known his errand President Young said: "You shall have your Battalion, and if there are not enough young men, we will take the old men, and if there are not enough old men we will take the women." In three days a force of five hundred forty-nine men reported and were enlisted, organized and ready to march on a journey the like of which had no parallel in the history of the world.

A splendid example of family loyalty was shown in the home of the Prophet Joseph Smith. His parents, his brothers and his sisters were all loyal to him in the cause for which he and his brother Hyrum laid down their lives. If everyone would be loyal to his childhood teachings, as was one young girl who emigrated to America from foreign lands, this would be a much better world. This girl said: "I left my home and loved ones for the Gospel's sake. Upon my arrival in America, many temptations beset my path but I could not be disloyal to my mother's teachings. Whenever I was tempted to do wrong her face always seemed to come before me and I was given greater strength to overcome evil."

How my heart swells with gratitude to my Heavenly Father for the blessing that is mine in being counted worthy of associating and working with the noble women of the Relief Society—women whose loyalty to our wonderful organization is unquestioned.

THELMA LINDSEY

Representing the District of Hawaii, Hawaiian Mission Relief Society

IN Hawaii we usually greet, before our talk, with Aloha, which means "How do you do?" I say Aloha to you all.

I am a delegate from Hawaii, and am grateful for this privilege of standing before you and telling you of the wonderful work we are doing on the Islands of Hawaii.

I am Second Counselor in the District of Hawaii, and we carry out, to the best of our ability, the instructions that are sent from the General Board to Sister Murphy, our President. On the Island there are thirteen different branches, estimating roughly one hundred and seventy-eight members.

We do weaving and other things, and work together in harmony, and try our very best to meet twice a month in Union Meetings, where instructions are given.

We have the *Magazine,* and at our last Conference held in my Branch, the sisters put on the play "The Spirit of the Magazine." It was translated into the Hawaiian language, and was an inspiration to outsiders as well as to members of the Church.

I wish to thank President Robison who has called us to speak, for the instructions which have been given. I know the Relief Society sisters on the Island of Hawaii will be glad to hear them. It is a privilege to be here with you all, to see how you carry on Relief Society work. We may be strangers, but in the work of the Lord we are one—brothers and sisters all. We are all God's children, and through the love of God we are assembled here this day.

I ask the blessings of the Lord to be upon us all, in the name of Jesus. Amen.

DINA POKINI

Representing the District of Kauai, Hawaiian Mission Relief Society

MY dear co-workers: We are happy to be here today, and when we are asked to speak we have to obey.

The Relief Society on the Island of Kauai is doing a very good work. We have eight different districts, and the members are very active.

I am First Counselor on the District Board of the Island of Kauai. I certainly enjoy the *Relief Society Magazine,* and I have learned a great deal from it. Brother and Sister Murphy have passed through the Island of Kauai from time to time and have tried to put in the minds of the mothers of the islands to take up the lessons of the Relief Society, and we are making progress.

I am also glad to be here and to hear what has been taken up this morning.

I ask God to bless each and every one of us who are here today, and also those who are not here today, in the name of Jesus Christ. Amen.

VERNA H. MURPHY

President Hawaiian Mission Relief Society

I HAVE been thrilled with the remarks made this morning, and I am also thrilled with the work that is going on in Hawaii. I want to let you know that we are certainly doing our part in Relief Society work, and I will give you a brief summary of our statistical report for the year. Our total disbursements in the Islands of Hawaii were $2,746.50; Cash on Hand, December 31, 1934, $11,368.24. They are all poor people, but are rich in the work of the Lord, and in our charity work. I

want to tell you the main reason that they are rich in their treasury is that they give until it hurts. The character of the Hawaiian people, is to give until it hurts.

Sister Robison said you should take advantage of the Ward Conferences. I want to tell you in Hawaii we have more than once a year to present Relief Society work. Every fifth Sunday is given over to the Relief Society, and they are putting on programs to bring Relief Society before the brethren, who donate to Relief Society work. This happens very often in Hawaii.

We take great joy in reporting to you that we have so many young girls in our Relief Society work. Sister Olivia Waddoups is doing a good work among the young girls, and takes up the *Magazine* work in its entirety.

Our sisters are very grateful for the little one act plays that come out in the *Magazine* so often. When we have a thing presented to us before our eyes, we glean more from it, and lessons can be put over better by one act plays than in any other way.

One way in which I keep in touch with all of my fifty-two Relief Societies is to have monthly reports come to me regularly, and after three years of hard work 100% reports come in to me. Through these I know of all their activities, and from many of the small branches this is the report that comes, seven enrolled, nine present. Not only in the small branches but over in Kauai, forty-four enrolled, forty-four present.

I pray my dear brothers and sisters, that we may make this work our work, our individual work, and that we may never tire in the work of the Lord. Your presence here this morning shows to me the eagerness with which you take up your work, and if you should go to Hawaii you would find the same work going on.

From Hawaii we give you our Aloha. May the Lord bless us, I ask in the name of the Lord Jesus Christ. Amen.

DEPARTMENT MEETINGS

SOCIAL WELFARE DEPARTMENT

THE Social Welfare Department met in the Assembly Hall, April 3, 1935, Mrs. Amy Brown Lyman, chairman. Invocation by Mrs. Inez K. Allen.

Mrs. Marcia K. Howells discussed "Trends in National Legislation" speaking particularly of rural rehabilitation and social security.

State Senator, Mrs. Burton W. Musser, said in her talk on "Social Legislation" that "undoubtedly the most decided step forward in the Public Welfare field was the passing of Senate Bill 233, creating a State Welfare Board, the culmination of many years' efforts on the part of the prominent welfare workers in the State, in the front rank of whom we always found your gracious chairman, Mrs. Lyman. The bill does not embody all we hoped for, but it offers a real opportunity for advancement in the field of Social Welfare." There were a great many bills passed to meet new Federal legislation. One important measure was to take the office of Superintendent of Public Instruction out of politics. Mrs. Musser felt that the 1935 Legislature had done earnest, conscientious work.

Dean Milton Bennion, of the University of Utah, spoke on "Crime

Prevention," and stressed the importance of the home and community in any program for the welfare of youth.

Mrs. Amy Brown Lyman said that the demand for Social Service Institutes was greater now than when the Relief Society provided subsistence. She asked a number of Stakes to report on educational work done in Union Meetings as a result of these Institutes.

Mrs. Amy W. Evans urged that Relief Society workers remember that while we live by bread we do not live by bread alone. There are many things for our welfare workers to do in maintaining morale and contributing to the spiritual life of the economically distressed. There are widows with dependent children and many people who are on the margin of dependency and yet who are not eligible for Federal relief, these people need our financial help in their efforts to maintain a normal home life for their children.

TRENDS IN NATIONAL LEGISLATION

By Marcia K. Howells

PRESIDENT ROOSEVELT made this impressive statement, "The *security* of the men, women and children, must come first." One of the favored measures to bring about this security is Rural Rehabilitation.

Today many are living on farms where the soil is poor and the water inadequate. The government calls farms so situated sub-marginal lands, and proffers to move families from them, onto productive land. This poor land is to be purchased by the Government and go back to the forest reserve or the public domain.

The Government has recently moved two hundred families from the relief rolls, to Alaska each on forty acres of good land, with a home and farm implements provided.

In Colorado one hundred families are asking the Government for just such help, their land gone, covered with sand—dwellings deluged with dust and their cattle starving. These people have been promised help under this Rural Rehabilitation measure.

But this is not an individual matter. A large majority of the farmers in any given area, will have to favor the plan, before it can be carried out.

Rural Rehabilitation contemplates not only the movement away from poor land, but furnishes the service of a trained and competent agent to help solve the problems in the new location.

But it isn't always a case of moving. Sometimes a farmer may need just a little temporary help to overcome his difficulties.

To be successful, this must be a long time program, for human beings cannot be moved about as chessmen. Their social position, attitudes, likes and dislikes, their qualifications and chances for success, should be carefully weighed. There must follow considerable guidance for several years, if success is to be assured.

The big movement in 1928 and 1929 was away from the farm, and had this continued, the farms would have been almost depopulated. With the coming of the depression, it was observed that people were moving back to the farms. But many of them were poorly advised, and they settled where good farmers had previously failed.

With the closing of school, many fine young people, well prepared and ambitious, will be looking for employment. There is always work on

the farm—the farm would take many of these young people from pool-halls, the movies and the city streets, and would surround them with better and healthier conditions, while giving them employment.

We are happy to learn that the work for women is receiving increased attention. There is greater opportunity for them to engage in useful and productive work than ever before. Numerous community projects have been launched—such as making mattresses, extending library service, health and recreational work, educational work for the blind and other useful activities. But these services cannot be extended unless requested. Also they must be for the benefit of the community, rather than individual groups—such as a Club or Church group.

We can prevent suffering, without destroying souls. We can take the "Sour note out of sweet charity." The feeling of insecurity must be banished from the earth and the teachings of Jesus must find their proper place in the present scheme of things.

In all this great work, our Relief Society organization will continue to lead out and help solve these human problems. The effectiveness of the Government measures depends largely on our general understanding of what is being attempted, and how it may be worked out.

May God bless our Government and you, my dear sisters.

WORK AND BUSINESS DEPARTMENT

Jennie B. Knight, Chairman

THE Work and Business Department, with Jennie B. Knight as chairman, held its meeting for Stake Officers, Board Members and Mission Presidents in the Auditorium, Fourth Floor, Bishop's Building, from 1:30 to 3:30 p. m. An eager group of Stake representatives assembled to receive instructions in the practical fields of their work.

Following an appropriate address by the chairman, "Conducting Business on the Work and Business Day" was discussed by Nettie D. Bradford. "Value of Handwork—Mental and Spiritual" was ably presented by Dr. Arthur L. Beeley, and the women of Relief Society will have this enlarged in the book which will be off the press very shortly. A preview of the book "Handicraft for Every Woman" was given by Glenn J. Beeley, the author. "How Our Work was Carried out Last Year," by Janet M. Thompson, former President of the Ensign Stake Relief Society, was a fine statement of work accomplished from suggestions obtained at last year's Institute. "Educating the Consumer," by Lalene H. Hart, was a very clear, fine address, and was made very interesting by a demonstration of selling methods.

CHORISTERS' AND ORGANISTS' DEPARTMENT

THE department work of the Choristers and Organists was held in Barratt Hall with a large and enthusiastic group participating.

Dr. D. W. Henderson gave a very interesting and instructive talk on "The Throat and Voice Production." He stressed proper breathing, proper position, enunciation and the care of the throat in general.

Professor Tracy Y. Cannon emphasized the value of the different marks of expression in music interpretation. He explained their meaning and illustrated their application by having the group sing hymns.

The hymns and anthems outlined for the coming year 1935-1936 were discussed by Charlotte O. Sackett. A quartette of Relief Society Singing Mothers sang these new songs to illustrate phrasing, pronunciation, shading, rhythm, etc. It is expected that the hymn "As the Dew, from Heaven Distilling," will be learned so that it can be sung as a congregational hymn in October Conference. "A Poor Wayfaring Man of Grief" is another beautiful hymn to be studied. The suggested anthems are: "The Lord's Prayer—Josephine Forsyth; "O Rest in the Lord" (unison)—Handel; "Lamb of God" —Bizet; "I Waited for the Lord"—Handel. It is suggested that the Choristers select from this number the songs which they can teach to their groups and get good results. These anthems may be obtained from any good music store in local communities.

GENERAL SESSION

Thursday Morning

PRESENT CHALLENGE TO WOMEN

General Secretary Julia A. F. Lund

THE Relief Society Building for Better Living." This aim, expressed as the central theme of the Conference, is but a re-statement of the objective of the organization, now nearly a century old.

Literally speaking, humanity is today at the crossroads, and the choice of paths is the most important the world has ever had to make. Those best informed tell us that civilization itself rests upon the decision.

From the beginning woman has personified the world's ideals. The finest conceptions of the human mind have always been expressed in feminine form. The Fates, who controlled the life and destiny of man were women; the Graces, from whom came all that is lovely in character, were women; the Muses, from whom came all music, poetry and art, were women. All the noblest aspirations of the human mind were preserved in womanly form—Temperance, Justice, Liberty, Peace, even Wisdom. The earth, through all time and in all languages has been the universal mother. Woman has glorified and sanctified the whole world through the Holy Motherhood of Mary.

In the present crisis, when the financial and industrial world is uprooted, women are concerned quite as vitally as are men, and cannot under-estimate the results of these gigantic problems. But what is of vastly more importance to women than anything of a purely economic nature is the result of certain destructive forces at work in the world today. Here are presented *real* dangers, which threaten to destroy everything that has made human life sacred and beautiful—the disintegration of the family, the disregard of the marriage covenant, and religion thrown into the discard. Is it not in these fields that woman's influence is pre-eminent? If these most holy institutions are threatened, is it not a hostile invasion of woman's own realm? Can there be a more definite objective for building for better living than to prepare to resist such sinister powers?

Relief Society women are not skeptics, but believers, nevertheless we must face things as they are, and

organize to defend our ideals. Far more important than natural resources or national wealth is the question of how family life is lived. With the added opportunities there can be no lowering of standards; the home is woman's own place, and marriage the most sacred human relationship. Religion is the spirit which giveth light. Our homes and our Church embody for us the finest traditions of the past, and all that we are, and aim to be. That we preserve them in their purity and strength; that we consecrate our lives to their service—this is our challenge.

WORDS

Jennie B. Knight

WORDS are symbols of thoughts. How man acquired expression of thoughts by the use of words is still an unsolved problem. Some have thought that he was created a talking animal, others claim that man's parents were instructed in the use of words by God himself. Others argue that he was born with power within himself by which he developed the use of words. However this may be, the achievement of the use of words by man proclaimed him victor and master over all created things. It is through the medium of words that all the emotions of the human heart and all the concepts of the human brain are conveyed from mind to mind.

They are powerful weapons for good or evil, and their influence is as far-reaching as heaven itself. The ability to use words properly and appropriately is a wonderful accomplishment attained only by effort on the part of those who have such power.

Relief Society work is so extensive that it requires a great variety of words to give satisfactory expression to all its problems. Therefore the progressive woman must be constantly adding to her vocabulary by study of such lessons as are given in the various courses of the Relief Society program if she would be more efficient.

Those who are privileged to be officers, class leaders and visiting teachers have a grave responsibility in their choice of words. They must realize that from the abundance of the heart the mouth speaketh and that angry caustic words of criticism should be bridled.

Words of truth directed by well prepared teachers will banish ignorance and give knowledge.

The words from the lips of those who have faith in God and his son Jesus Christ, coupled with the testimony of the divine mission of Joseph Smith when spoken will do much to substitute confidence and faith for skepticism and doubt.

Every woman should have words of warning, tempered with tolerance for the wayward, and words of righteous indignation to be used against all forms of injustice and oppression.

No vocabulary can have too many words of loyalty for one's country or state, for one's church or for one's leaders, nor be over supplied with words of sincere appreciation and praise for family, friends, associates and co-workers. Words of flattery end in failures.

Relief Society women should specialize in kind, gentle, beautiful words, they are to our language what fragrance is to the flowers, essentially joy giving.

If we do our work well, we know that there are lonely hearts that need

kind words to be spoken by us to take this loneliness away. There are turbulent hearts seeking peace; and ambitious hearts awaiting our approval. There are children's hearts and aged hearts pining for our words of love. There are breaking hearts that need the benediction of your sympathy and understanding. There are discouraged, weary hearts longing for your word of courage.

Would you find the magic word for all of these? Then search the Word of God and listen to those spoken by his authority here on earth, and build a better life by obedience to their teachings and you will like Aladdin, have found the magic word, "the Open Sesame" to every heart and joy unmeasured for your own.

COOPERATION IN THE HOME

Emma A. Empey—Member of General Board

ONE of the chief objects of the Relief Society is to work for family solidarity and the permanency of the home. One method of attaining this is a better understanding and more cooperation in the home itself. There are many phases to this subject and many forms of helpful and necessary cooperation, but in my brief remarks I shall mention only one—financial cooperation.

Many of the breaks and failures in family life are the result of lack of understanding in financial matters. The husband and wife should be partners in financial affairs. The wife should know what the income is, and together they should plan for the spending of it. Where a man withholds this knowledge from his wife, how can he expect her to be as interested as she otherwise would be? In such instances through lack of knowledge she may spend unwisely, and financial disaster may follow. Any woman endowed with good common sense should be willing to live within the family income, but how can she do this if she does not know what it is?

When financial reverses come, a man frequently, in his desire to shield his wife from worry, fails to acquaint her with the situation; and she goes on living on the same plane when she could, if she knew conditions, make curtailments on every hand.

Every family should have a budget, and where there is a definite income there should be family allowances. A disposition to economize and save on the part of the individual members of the family generally follows the allowance system.

The family budget jointly agreed upon insures a square deal for everybody concerned and is conducive to unselfishness. Where family finances and the budget are discussed by the family group and the members all have a part in the discussion and decisions, there is general satisfaction. In the average farm home, while there is not a regular monthly cash income there are still ways in which husband and wife may cooperate in financial matters.

When children grow up and earn money of their own, they should be taught that as long as they are a part of the household they should help to maintain it. Even a very small amount from the earnings of the child contributed by him towards the upkeep of the home helps with expenses, and in addition will develop his responsibility and give him a feeling of importance because he is doing his part. A business understanding with the child when he first begins to earn will save arguments

and misunderstandings later. A boy or girl should not be encouraged in thinking that because he is earning money it is his to spend, often recklessly, regardless of the needs of other members of the family.

I am not unmindful of the fact that many young people are striving desperately to earn an education that will later fit them for the career their hearts are set upon, and this is a worthy ambition which should receive encouragement at home; but at the same time the boy or girl who unselfishly does his part in family responsibility is not likely to be found among those who later in life are willing to shift their family obligations to other people.

Relief Society women in their association with one another have an excellent opportunity to discuss these matters and to work for family cooperation and understanding.

I want to take this opportunity of again expressing my grateful appreciation for the privilege that has been mine these many years of association with the women of the Relief Society. I know of no finer women, and I know that participation in the activities of the Relief Society will make of us better home makers, better citizens, better women.

THE POWER OF TESTIMONY

Annie Wells Cannon—Member of General Board

TO have faith is to believe, to have testimony is to know.

Among the many beautiful things the Gospel teaches, none is more precious than that God lives and He will give us strength. To have this testimony is to be rich indeed. I wonder sometimes if we mothers in Israel, we women of the Relief Society, cherish this blessing as we should. I wonder if in our pursuit for cultural things we neglect to seek after and retain the spiritual blessings that are ours for the asking, the blessings that comfort in times of sorrow, that uplift and strengthen in times of despair.

It was neither wealth nor learning that sustained Job in his afflictions, but his testimony, for he said: "I know that my Redeemer lives and that He shall stand at the latter day upon the earth." When his friends begged Job to curse God and forsake him, he answered "Should I put my cause before the Lord with arguments, He would not plead with me but He would give me strength."

Paul of Tarsus, a learned Jew, journeyed towards Damascus to help in the persecutions of the followers of Christ. As he neared the city he fell to the earth enveloped in a great light, and he heard a voice saying: "Saul, Saul, why persecutest thou me?" In that hour Saul knew the Lord. The power of this testimony changed Paul's course of life. It meant poverty, persecution and hatred of men, but it gave him strength for his mission to preach that Christ was the Son of God, to the Gentiles and in the synagogues, even to stand on Mars Hill at Athens and teach the stoics, philosophers and poets. When they scoffed saying "What can this babbling Jew teach us of philosophy?" he answered, "Ye men of Athens when I passed by your devotions I found an altar with this inscription, *To The Unknown God,* whom ye ignorantly worship, Him I declare unto you."

In this latter day the Lord revealed Himself to Joseph Smith, and through Joseph restored the pattern of the Church as it existed when Jesus was on the earth. Thus ful-

filling Job's prophecy "That he shall stand in the latter day upon the earth." This testimony was to be taken to every nation, kindred, tongue and people, and for this the Church sends forth missionaries to testify of the Gospel restored. Marvelous are the results of their labors and wonderful are the manifestations of the strength given them by the goodness of the Lord. Men whose names are immortal in "Mormon" history, who introduced the Gospel in foreign lands were blessed with power to make themselves understood even when they had no knowledge of the language of the people they taught. This was the case with Erastus Snow in Scandinavia, Franklin D. Richards in Germany, Lorenzo Snow in Italy, George Q. Cannon in Hawaii. So buoyed up were they that they seemed to walk with angels. So we might go on and enumerate for hours and tell some of the glorious stories in connection with this work, but there is a time and place provided for this exchange of spiritual thought and it may and ought to be the most precious and profitable thing in our work, for testimony is knowledge and knowledge is power.

SERVICE

Lalene H. Hart—Member of General Board

MAN is that he might have joy. Who has contributed most to the joy and happiness of man? What is of greatest worth in the world today? These questions put to a group of college students, if asked of you would you answer as did they—the best fighter, the shrewdest business man, the greatest thinker, and wise leadership? The correctness of these answers depend upon the meaning they wish to convey. Rightly interpreted they are not unworthy of consideration but are imperfect. They alone do not reach that which is fundamental. When Jesus was asked who was greatest, he answered, "Ye know that among the Gentiles the great ones exercise lordship and dominion. It shall not be so among you. If any man would be great among you let him serve. The greatest of all is servant of all." And He was just that. His greatness lay in the simple life he led and the service he rendered mankind. We read that he went about doing good—rebuked the selfish, forgave the sinner, cleansed the leper, calmed the tempest. He took the broken lights of human greatness and set them in their true perspective. He suffered and sacrificed Himself freely for others. With His spiritual weapons of persuasion, instruction, right example, He fought not to destroy human lives but to give life and give it more abundantly. He was shrewd in gaining riches of everlasting value. He became poor that others might be rich. He was a thinker and spoke as no other. "I am the Truth." "I am the Way." In wisdom he led his disciples to that higher and broader plane of social justice and better living. He translated the language of service into terms of life and became the Eternal Servant of that larger good which waits upon the spirit of unselfish devotion.

The life of any individual is measured by its power to serve the more permanent interests of society. The one that is endowed with the most spiritual, physical or material wealth can offer much but the one who offers all for humanity serves best. Men and women of all times who have lived in the spirit of the

book which says, "Whosoever saveth his life shall lose it, but whosoever loseth his life for my sake shall find it," have laid their talents on the altar of service for the Church, Community and Nation. Jesus by his parable of the great supper sought to show the folly of those, who refuse the call to something higher than mere duty. Apply this parable to the Relief Society to which thousands have been invited to partake of the many good things provided. Like the men in the story will she allow things legitimate and praiseworthy to crowd out those of higher value? When they refused the invitation the opportunity passed. The host sent for the poor because they would not be so occupied with their lands and home comforts. The door of opportunity opens but it does not stand ajar always.

When a woman accepts the invitation of this big organization to be a member or an officer can she afford to allow anything to stand in the way of her supreme loyalty? Under the guidance of our Heavenly Father the real purpose and meaning of a new life for women has been unfolded. What a glorious opportunity and blessed privilege for the woman who will put aside personal desires and will consistently and conscientiously fight against the insidious things of life, accumulate riches that will not perish with time, express thoughts that stimulate the nobler desires in others, and lead with an understanding heart those who need sympathy, love and encouragement, remembering always that "When ye are in the service of your fellow beings ye are in the service of God." That service which is of greatest worth and contributes most to the joy and happiness of man.

DO WE COOPERATE?

Lotta Paul Baxter—Member General Board

WHAT an achievement it is for people to learn and enjoy cooperation. To do this successfully one learns to know that however good her ideas are, it is sometimes far better to concede a point than to hold out for supremacy. One person's opinion is as good as anothers and only when a recognized principle of right is at stake should one stand absolutely unmoved. It is a helpful thing to often ask ourselves when working in Church or other public activity, "Do we cooperate?"

In the ward organizations we would like to feel that the sewing committees stand solidly together in regard to the prices for quilting. On page 190 of the Relief Society handbook we give the minimum price for tied, common and best quilts. No organization should reduce that price unless the work is an outright gift to someone. There is, however, no limitation on the price of quilts requiring a great deal of time and skill, and Relief Society quilters should charge sufficient to repay them for labor and time. We sometimes hear of Relief Society women going to a neighboring ward or stake to get quilting done fifty cents cheaper than her own ward will do it for. We haven't language to express our regret and disappointment at such an act of disloyalty and hope this practice will not continue. It is so far below Relief Society standards.

Do we cooperate with the stakes? Sometimes a ward is officered by women with very strong likes and dislikes, who do not work wholeheartedly with the stake officers and

are sometimes in direct opposition to the stake plan. This is a most undesirable situation and is a drawback to both ward and stake and a reorganization should be effected without delay.

We cannot build better lives without harmony. At the time Theodore Roosevelt was President of the United States, I became interested in listening to and jotting down what people had to say about the chief executive in our loved land. In glancing them over there is not a great deal to point to with pride. In over a quarter of a century I am sure we have had some good men and good statesmen in the White House, whether we believed in their policy or not. It is our privilege to express whatever we wish and I think no one wishes to take that privilege away, but when in a period of many years we can say nothing good of those in authority we are missing an opportunity for building better lives.

Let us with the poet, "Be earnest in the search for good and speak of all the best we can."

In closing I wish to call your attention to a few of the many results of cooperation in our society than which there is none greater for opportunity:

1. An average attendance of over 32,000 heard and took part in the same lessons on the same day.

2. *Relief Society Magazine* subscriptions grew to over 32,000.

3. Special visits to homebound over 220,000.

4. Visits of Relief Society teachers to homes 836,000.

5. Organization of singing mothers and choruses in almost every ward.

6. The exhibit of the four Ogden Stakes three years ago, the Church-wide exhibit of two years ago, the Ensign exhibit now on South Temple, the crafts demonstration on the fourth floor of the Bishop's Building, and many more too numerous to mention.

Let us cooperate and build better lives.

THE INTERPRETATION OF RELIEF SOCIETY WORK IN TERMS OF LIFE

Cora L. Bennion—Member of General Board

IN the Sermon on the Mount, Matthew 5:17-22, Jesus said: "I came not to destroy the law or the prophets, but to fulfil." Why should Jesus accept Jewish law and then say: "It is said by them of old time, but I say unto you." Because Jesus wanted to make moral life a thing of the heart and motive as well as outward conduct. He thought of the individual to whom the law applies and how the individual's life could be perfected.

In John 8:1-11, we read where the Scribes and Pharisees brought unto Jesus a woman taken in adultery and said: "According to the law of Moses such should be stoned, but what sayest thou?" Jesus said unto them: "He that is without sin among you, let him first cast a stone at her." And they which heard it, being convicted by their own conscience, went out one by one. Jesus said: "Where are those, thine accusers? Hath no man condemned thee?" She said: "No man, Lord." Jesus said, "Neither do I condemn thee, go and sin no more."

Jesus did not approve of adultery, in fact he made the law binding on our very thoughts, but he thought of the woman, he interpreted the situation in terms of better living.

He did not approve of sin of any degree but rather condemned even the appearance of wrong doing, yet everywhere he shows the greatest love and concern for the sinner. Jesus showed this same interest in building life in its varied forms. He dined with the sinners, He blessed little children and prayed to his Father in their behalf. He healed the sick, the blind, the deaf and the halt. His aim was to teach people how to live. He desired that they might have life more abundantly.

Relief Society is dedicated to the betterment of human life. What are we doing? Our zeal for making one hundred percent visits, attendance records, etc., is admirable, we can approve, even as Jesus accepted the law. But do we sometimes lose track of the object of our visits and our activities? Do we keep in mind the ultimate good of the individual? As teachers and class leaders do we present the lessons with the thought in mind, how will it help the members to improve their lives and the lives of those with whom they come in contact? Will it help them to be more kind and more thoughtful of others? Will it help them to obtain high ideals and high aspirations? Relief Society should be directed toward preserving and creating a spirit of reverence for human life. We are helping to fulfil the law when we love our neighbors and help to better their lives. In the story of the Good Samaritan Jesus wishes to teach us about the good neighbor. It is a beautiful story, rich in suggestion, touching in its sympathy, yet keen in its application. The first great principle or law of spiritual growth comes largely through practice in the real life situation and is found in the words: "It's more blessed to give than to receive."

"There is a destiny that makes us brothers,
None goes his way alone,
All that we send into the lives of others,
Comes back into our own."

HEALTH: PHYSICAL AND MENTAL

Amy W. Evans—Member of General Board

IN any plan to build for better living, *health* both physical and mental is a fundamental factor, as upon health depends so largely the power to contribute to the abundant life.

Good health has always been a standard of our Church. We have the Word of Wisdom and the promises attached to its keeping which are both physical and spiritual. The Relief Society has had for years as a part of its program the conservation and promotion of health, through its hospitals, training of nurses, baby clinics, health centers, wheat interest fund for health purposes and courses of study both in physical and mental health. Now when we are all talking about economic and social security I wonder if we realize the part in it that health plays?

The money loss caused by sickness of the average American families whose incomes are $2500 or less a year is $2,400,000,000 per annum, and in normal times from one-third to one-half of all dependency can be traced to the effects of illness, not accounting for the human loss and suffering. These figures show, however, the place that health security takes in any plan for economic security, and there is a medical advisory board to the National Committee on Economic security. Health security has become a national policy. How this is to be obtained is a

much discussed question. It is a question I am sure in which Relief Society women are vitally interested and on which they are informing themselves.

In this day we cannot consider physical health as separate from mental health and undoubtedly mental illness is as heavy a burden upon humanity as physical illness. As we maintain bodily health to a great extent by obeying the laws of right living and hygiene, so mental health is dependent largely upon the observance of the laws of mental hygiene, the problems of which are those innumerable minor mental maladjustments which hamper all of us in the conduct of our daily lives. Those petty fears, resentments, prejudices, hatreds and jealousies which keep us from perfect inner harmony and adjustment to persons and conditions around us. There is no better guide for that wholesomeness of spirit which is free from these minor maladjustments than the teachings of Jesus. His word was to forgive seventy times seventy, for to hold resentment and anger is a deadly menace to both mental and spiritual health. He said to be charitable in our judgment of others, to think kindly thoughts; to put aside worry and fear, for sufficient unto the day is the evil thereof; to love our enemies, putting hate from the heart. That our thought determines what we are, "As a man thinketh so he is." And after all it is the spirit which is real and which is essential. We remember the spirit of a man long after his physical characteristics have been forgotten. It is the spirit of the occasion which we carry away and which endures.

Someone has said that the basis of a better world must be found in the broad interpretation of the principles of mental health. That when men meet to plan for society without hate, fear, prejudices and selfishness, then and then only will we have security and peace. So healthfulness of mind and spirit and body are fundamental factors in building for better living.

PURE RELIGION AND UNDEFILED

Rosannah C. Irvine—Member of General Board

EVERY Relief Society member has a desire to be truly religious. Our creed is embodied in two words, *Service* and *Goodness*. The definition of religion given by James the Apostle is particularly applicable to us. "Pure religion and undefiled before God and the Father, is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

There are two parts to this definition. To visit people in trouble, and to keep the Faith. To be good, and do good. To give service, and be pure in heart. Jesus said, "Blessed are the pure in heart." He also said, "Love thy neighbor as thyself." That we are pure in heart goes without saying. But do we always put the same interpretation on the word Love that Jesus did? We stand for love of mankind. But do we truly love our neighbor as ourselves? There are natures that are antagonistic. Jesus lived above such feelings. Mrs. Blank may be hateful and sharp tongued. Think what miserable company she must be to herself! Why not brighten her up a bit by a friendly visit? Show her how delightful it is to have a sweet disposition. Try giving her a glass of your delicious jelly or a piece of your delectable cake to sweeten her bitterness. The woman across the

street never goes out. Let's discover the reason. She has an ailing baby whom she cannot take out nor leave alone. Let's go in and tend the child while the weary mother takes a walk or goes to a meeting that we had expected to attend. We have not only done good, we have built something beautiful in our own character.

All Relief Society workers do such things constantly. However, we are not always in the position of workers. But we are always members. And we are always neighbors.

It has been said that no one is truly religious until he thinks he is dying. That only with his final breath does he realize how desolate one may be who has nothing to return to his Maker but a puny life full of weakness and conceit. Life is such a pitifully short time in which to accomplish the things we might have done. So short a time in which to overcome the human frailties that hamper our eternal progress. Death may come to us at any time. But while we live, let us continue to be kind and good. Let us seek with greater interest, enthusiasm, and love to be good Relief Society workers. Let us graciously, kindly, gladly live up to our creed and the admonition of James, "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

CHARITY SUFFERETH LONG AND IS KIND

Inez K. Allen—Member of General Board

IN the breast of each of you there is perhaps some hidden strife, and with it probably a silent prayer. Your individual problems may vary widely. It may be a smile conceals the keenest suffering, because the deepest wounds often are those of which one never speaks.

Christ says: "Come unto me all ye that are weary and heavy laden, and I will give you rest." The motto in our *Relief Society Magazine* is: "Charity Never Faileth." Paul tells us "Charity suffereth long and is kind."

It takes great courage to keep sweet and kind when families must give up their own fireside and return to the home nest to share the earnings and fare of father and mother, sisters and brothers. To accept relief graciously is a great accomplishment. Many are truly sick at heart and need all the tenderness possible. One may give of his means, yet lack charity.

Paul says: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." You who have plenty remember "Charity vaunteth not itself and is not puffed up."

You who administer relief, are you able to face ingratitude and still be kind? It may be the person with least appreciation needs your help most. You Relief Society women who can accept release from office and continue to be kind and helpful manifest real charity.

An elderly woman had barely enough money in a bank to live on. She made her home first with one and then with another of her children, always paying something wherever she lived. None of them had more than they needed. The bank failed, but she was not told about it, and the son who usually cashed her check took it as usual, collected the amount among the family each month, and put it in her hands to do with as she had been accustomed to do, thus sparing her dis-

appointment and preserving her independence.

A man whose fortune had greatly shrunken said: "My wife suffered in silence; her kindness has saved my life. During these days of adjustment and struggle she has never met me without a smile. When my nerve failed me, and I spoke sharply, even harshly, her soft answer turned away my wrath. She smothered long cherished hopes about to be realized when reverses came. Although her advice, if it had been followed, would have saved some of our embarrassment, never once did she say, 'I told you so.' She helped us all to see the glory of the commonplace. By her long suffering kindness she has created an atmosphere in which the spirit of the Lord is wont to dwell: a home where we may pray, and where we have come to know the greatest gifts are not purchased without a price."

In a home where there is real charity which suffereth long and is kind, each member of the family is helped to do all he can do, just as flowers in spring rise and bloom in the warm sun's rays.

A MUSIC MESSAGE

Ida Peterson Beal—Member of General Board

NEVER was there a time when truly good music was more a need than right now. Encouragement, cheer and spiritual uplift come through an active participation in and listening to good music. Could there be a better training school for these blessings than the home? Music in the home becomes a spiritual anchor that will help many to weather the depression. Music helps to take our minds off the worries of daily life. If it had no other merit this would be enough to recommend it in times like these. Music is an ideal way in which to spend an eveing. It will leave one refreshed and happy, with a lingering thought of real entertainment. It makes for the happiness of friends together.

In the home we have another agent to help us in our search for good in music. "The advent of the radio broadcast has probably done more to create interest in music for the people of this country than any other medium yet brought before the public." Through the medium of the radio we are privileged to hear the great artists, the pianist, the singer, the violinist, the orchestras; also superb dramatic productions. It helps to cultivate and stimulate our music appreciation and to enhance the value of the great legacies left us by the masters.

With our growing musical knowledge, there is no reason why we should not have better singing in our churches, bigger choirs prepared to give us the best in hymns and choral music. Leadership in this direction must be stimulated.

The Relief Society has shown its interest in and an appreciation of good music always. Good congregational singing, hymn singing, has been one of its aims. To further this influence singing groups have been organized to produce good choral music. The interest manifested by these groups and the results of their labor have been most gratifying. From far and near, reports have been received praising the work of the Relief Society "Singing Mothers." They are a real asset to the organization.

Again the Relief Society urges that serious consideration be given to all the music used in our worship; and the whole music service ought

to be such that will cause our people to lay aside what is unworthy and bring them nearer to God. The music constitutes part of the divine worship and should receive just as respectful attention as that given to the speakers. God should be worshipped with the best music we are able to offer, both as to the material we use and the manner of presenting it.

Choristers and organists should consider themselves servants of the Lord, and their offices should be filled with a prayerful desire to have music function as one of the saving influences in the lives of the people. Let them be like the minstrels of old to bring solace and comfort in our every day life so that our souls may be open to the true influence of music and drink in its message with understanding hearts.

GENERAL SESSION

Thursday Afternoon

Counselor Kate M. Barker

"Nothing is too wonderful to be true."

WHEN research began to reveal the wonders of the universe, Michael Faraday, the physicist, said, "Nothing is too wonderful to be true." Today, as the radio brings us opera from thousands of miles away, we cannot help but say as he did, "Really, nothing is too wonderful to be true."

But marvelous as the world is, it was planned for man and his development. Our Father in Heaven planned a world where character could be developed—a world of rigid law where human beings have freedom of choice, a world in which people have to live and work together.

The strength of character which our Father in Heaven wishes us to acquire because it leads to greater joy, can only be gained by living and working together. So our big problem today is, as it has always been, one of human relations.

The outcomes of our efforts to solve the problem are brought to us daily and, since the unusual is news, we hear more of the failures than of the successes. They are proclaimed by radio and by the press. They receive undue emphasis by "debunking" biographers. They become the prevailing topic of conversation; and we develop the tendency to decry the faults rather than to appreciate the virtues of our fellowmen. Our vision of the divine possibilities of the soul has been dimmed. With short-sighted, imperfect ideals, our realization too has fallen short. Human relationships have become discordant. The sin of the majority is not one of delinquency but of being satisfied with mediocrity. We need a sublimer outlook on the possibilities of humanity. Our education is of value only so far as it increases our consciousness of the divine potentialities of our souls. We marvel at the beauty of nature, but the most wonderful thing in the world is the capacity of the human soul for friendship, kindness and loyalty. We have allowed the world to become poor in these virtues which make life so fine and beautiful, because they make for happy human relations. And yet these things which the world most needs are in the power of every human soul to give if he but will.

The Relief Society holds a strategic position. It is the society of the mothers who instill ideals in the children, mould character, and thus

shape the whole of society. Let each one of us resolve for the coming year to get a better vision of what we may be as revealed by the life of our Savior. Let us each be a little more honest in our thoughts and actions, take a little more time to be friendly, be a little more kind, a little more loyal to friends, leaders, and principles. If every Relief Society woman would do this in the home and inspire those in the home to practice it in the community, what a great spiritual force we could be, what a wonderful beginning of building a world where the best and highest in man's life would rule. And, from our efforts, the world might get the vision that in the realm of character and human relationships nothing is too wonderful to be true.

BUILDING FOR BETTER LIVING BY MEETING DAILY LIFE THROUGH THE DEVELOPMENT OF PERSONALITY

Hazel H. Greenwood—Member of General Board

PERSONALITY is used to describe almost everything from the attributes of the soul to those of a new talcum powder. It means the individual as a whole his height and weight and loves and hates and blood pressure and reflexes, his smiles and hopes and bowed legs and enlarged tonsils. It means all that anyone is and all he is trying to become."—*Menninger.*

Personality is made up of an inherited nucleus that is acted upon by various powerful social and economic influences that mold and shape into behavior patterns.

The situation is the thing to which the personality has to adjust itself. The phase of life as it is presented at any particular moment.

The rules of life are made up of laws that become more and more complicated as the demands of civilization increase. If we might always meet the same situations, life would be less difficult, but new situations are constantly arising that call for new adjustments.

"Life sets the conditions, man must do the fitting. Fortune is the great scene shifter and from one act to another in the drama we call life, the actor must adjust to his part. Nothing endures forever, times change, conditions alter. Life is not one voyage but a succession of ventures. The Greek philosophers say we never dip in the same stream twice."

This process of adjustment to life is the art of living. A well integrated personality is able to meet life's changing fortunes. It may not be easy. He may have to change the situation or he may change himself and he can do both. By one means and another he can manage successfully. We hear little of the person who meets his difficulties with faith and courage. He says little about it. We see mostly those who have failed to meet their situations.

The ability to carry on in spite of discouragements and misfortune demonstrates strong healthy personalities. We know that no one can have a mind and a mental life that is completely in harmony. We are always experiencing conflicts. The mind becomes a battlefield with emotions and forces drawn against each other.

Conflict means struggle and friction. The happy person is one who has these conflicts reduced to the minimum, for conflict is painful. The successful individual is the one who has his life so adjusted that instead of wearing himself out by anxiety over personal problems he

is able to apply his energy to the lines of successful endeavor outside himself.

To meet and overcome conflicts we must recognize their existence and plan our actions and desires clearly and effectively. To be able to face the facts of life, to view ourselves objectively and to really see ourselves as others see us without rationalization or self-deception is truly an art. We all like to forget the unpleasant and painful experiences of life.

Some one has said, "Forgetting should be the training of education. The capacity to forget is more important than the capacity to remember."

By this we do not mean to forget where we have laid our spectacles, or to pay the grocery man, or to study our Relief Society lesson, but to be able to put out of our minds unpleasant things that are devastating to our personalities. To be able to turn aside from events and situations that arise in our consciousness to vex and harass us.

If we are disappointed in having our wishes gratified we instinctively turn to other things to compensate ourselves.

Personality is rich according to its many interests. Variety enriches life. There should be an improvement of self, a reaching out for new contacts and opportunity for enrichments.

Our organization gives opportunity of developing and maintaining a healthy personality. It comprises the fundamental elements of normal living, spirituality, companionship, recreation, forgetting of self through service to others. May we be able to continue to adjust our lives to the situations of life with courage and hope.

THE RELIEF SOCIETY TODAY

Emeline Y. Nebeker Member of General Board

BELIEVING that "The Glory of God is Intelligence," the Relief Society from its earliest days encouraged study; however, it was not until 1914 that the General Board outlined a uniform course. In this year the *Bulletin* was issued, twelve lessons being printed for the year.

A comparison of the first month's lessons in the *Bulletin,* and the lessons in the *Relief Society Magazine* for March, 1935, shows, in the main, a remarkable similarity. In the *Bulletin* we have: First Meeting—Current Topics, Local, National and International; Second Meeting—Genealogy; Third Meeting—Home Ethics: Civic Pride, 20 minutes; Home Gardening for women, 20 minutes; Fourth Meeting—Literature, 30 minutes; Art and Architecture, 10 minutes. The lessons in the last *Magazine* are: First Meeting—1:15 p. m. Teachers' Topic; 2 p. m. Theology. Second Meeting—Work and Business. Third Meeting—Literature. Fourth Meeting—Social Service. Both stress the importance of the work of the day. Both have the underlying thought that if we are to gain knowledge "the greatest of all time is today; it is the algebraic sum of all our yesterdays, and holds the promise of all our tomorrows." But always both emphasize the fact that the association with Relief Society members strengthens our faith and helps us to strive harder to keep the two great commandments, the first: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and the second: "Thou shalt love thy neighbor as thyself."

VISION

Mary C. Kimball—Member of General Board

JOSEPH SMITH had vision as to the inner urges or impulses of women when he organized the Relief Society. He said, "This charitable Society is according to your natures, it is natural for females to have feelings of charity. You are now placed in a situation where you can act according to these sympathies which God has planted in your bosoms. If you live up to these principles, how great and glorious. If you live up to your privileges the angels cannot be restrained from being your associates. * * * This Society is not only to relieve the poor but to save souls. * * * And I now turn the key to you in the name of God, and this Society shall rejoice, and knowledge and intelligence shall flow down from this time."

On that prophetic and inspirational utterance and with divine power, the organization was effected and has continued to go forth fulfilling its great destiny.

Saving souls is one of the most important works God has given to His children. In the Doctrine and Covenants He tells us that if we labor all our days and save but one soul that great shall be our joy with that soul in the kingdom of our Father. In the Relief Society souls are saved by teaching correct principles, by feeding spiritual food in prayer and testimony and study of the Word of God, and by giving opportunities to serve.

Each officer and member needs vision to carry on her work. Each needs that inner light that shall guide and direct her into doing the best possible thing in the best possible way. It was said of old, "Where there is no vision the people perish," and Relief Society organizations, if not officered by women having inner light to guide and direct them, will not fulfil their destiny and will lag behind the other organizations. Every officer and member needs to keep in touch with the fast changing events of her day. She should duly value the past, give to the present its meed of attention, and be ready to make needed adjustments for the future.

Visiting teachers require vision to see and to understand the ones they visit that they may minister to each one according to her needs.

It is necessary for the presiding officers not only to meet the present opportunities but they should seek for the possibilities greater than they are able to attain to today. Every officer and teacher should cultivate the seeing eye and the understanding heart that she may ever see the best way of doing the work assigned to her and see greater possibilities in the future for achievement. She who lives up to the light, she has received today, will tomorrow have greater vision.

To the one who has vision, nothing can discourage or daunt for long and although few see great distances ahead, to everyone is given light for one or more steps ahead.

Just as the inventor, the landscape gardener, the architect, in his vision sees what he is trying to invent, how the garden will look, how the building when completed will appear, so everyone who has anything to do with saving souls must see the possibilities of each of God's children and with this light she will not be discouraged even though the achievement seems small and progress slow.

THE CHURCH IN A CHANGING WORLD

Counselor Amy Brown Lyman

WE hear a great deal of discussion today about the great changes which have recently taken place in the world; about changes which are now taking place; and about changes which should, or must, take place in the future if the world is to recover itself.

We hear about how the world is changing; how Government is changing and must change; how the social and economic order is changing and must change.

In fact we hear so much about these things that we almost wonder at times what there is in life that is fundamental, permanent and unchanging; what there is we can depend upon; what there is we can hold to.

In a single day recently I noted the following headlines on the editorial pages of several magazines of the current month: "Our Changing World;" "Our Changing Social Order;" "The Old Social Order Has Gone;" "A New Deal for Capitalism;" "Youth in a New World."

In all probability many of the changes and many of the proposed changes in world affairs are necessary, and normal people, with a normal outlook on life, and with a long view of things, do not object to changes if such changes would mean development and progress in world affairs; if they would mean more spirituality, more righteousness and more social justice. But questions naturally arise—Why are so many changes and such radical changes necessary? What is wrong with the world? What is wrong with Government? What is wrong with the social and economic order?

Without going into present-day conditions and difficulties in detail, I believe we can answer that much of the trouble in the world today, and much of the need for changes is due to wrong methods of operation in world affairs based upon wrong ideas, all of which have developed as a result of human selfishness, greed and love of power; secondly, to the ignoring of those basic religious, moral and ethical principles and standards which are fundamental. In other words the world has strayed away from Christian ideals and principles, it has strayed away from God and His ways.

Then there is our other question—What can *we* depend upon? What can *we* hold to? The answer to this question surely is that we can depend upon the Lord, and upon His word as revealed to us. His word will not change. We can depend upon His Church and its teachings. These are eternal and will not change. We can depend upon and hold to truth, to righteousness, to pure religion, the principles and fundamentals of which never change, even in a changing world. Following this plan may not mean that we can help to control the world, but if we can be only a small factor for good in world affairs it is worth while. All good is far reaching, and nothing good is lost. Even the little pebble dropped in the large pool makes its impression. We can set ourselves in order; we can set our families in order and we can help set our communities in order for we have the franchise and should use it.

The Savior set a high standard of life when in answer to the question: "What can one do to inherit eternal life?" He pointed out the law: "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." In illustrating as to who one's neighbor is, he gave the par-

able of the Good Samaritan, which indicated that one's neighbor is anyone who is in trouble and in need.

If this one law were observed, and individuals and nations loved the Lord with their hearts and souls and strength and minds, they would serve Him and keep His commandments; they would worship him instead of worshiping worldly idols. And if individuals and nations loved their neighbors as they do themselves, the Golden rule would prevail and such destructive forces as greed, selfishness, poverty and war would be eliminated. This spirit of unselfish love and service is the ideal of Relief Society, and is typified in the work of the faithful members of this organization. It is this ideal which prompts the theme of this conference: "Relief Society Building for Better Living."

Joseph Smith also set a high standard of living in his life and teachings, and in the Gospel plan of life and salvation revealed through him—a plan which, if universally adopted, would revolutionize the world.

I believe we can therefore proclaim with assurance that our hope for the future lies in the acceptance of, and adoption of religious principles and ideals; in revealed truth; in the teachings of the Savior; in the Gospel plan of life and salvation as given through the Prophet Joseph Smith. Our hope for the future lies in faith in God, and in our willingness to accept His teachings and live His laws. These teachings are eternal and are unchanging in a changing world. These we can depend upon and hold to.

In the eternities we must trust our Heavenly Father; why not trust Him here and now? We could not do better than to look to Him for the direction of our life-energy. He can do great things with our lives if we but give them to Him in sincerity. He can make them useful, uplifting, heroic. He never wastes anything. He never forgets anything. He never loses anything. Though He holds the worlds in the hollow of His hand, He will yet remember *each* of us, and the part we are fitted to play in eternal life.

As Latter-day Saints we have much to depend upon, much to hold to. The Lord has spoken in this dispensation, and has instructed us how to live; and if we live fully according to His laws and His teachings, we can still be serene and happy and even helpful in a troubled and changing world. In His great cause our efforts will not be lost.

PRESIDENT LOUISE Y. ROBISON

WE have had so many wonderful subjects treated during our Conference that I felt I would rather review our work for last year, and possibly outline just a bit what there is in the future for us.

I would like our women to realize that our organization is a charter member, the National Council of Women, and through Relief Society we are members of the National Council.

We have been favored recently by a visit from our National President—Lena Madesin Phillips, I wish you could all have heard her speak. In this News Letter which went to every organization in the United States she spoke of the honor and privilege she had while she was here of speaking with President Heber J. Grant, and having a visit with him. This was one of the outstanding features of her visit here. Quoting her words: "These are peripatetic news notes, prepared as I have traveled through the West. They should bear the fragrance of

sage and balsam, the everlasting strength of silent mountains and the vigor and freedom of the plains. The problems which so perplex and trouble us in the East seem absurdly unnecessary and out of place in the natural beauty and grandeur of the West."

Have we had this vision? A woman who was here speaking a few years ago said, "Women who can look up to these mountains must have high thoughts and a glorious future." When I know that we have these, we have been baptized and had hands of the brethren who hold the authority of God placed upon them, giving them the gift of the Holy Ghost, added to these elevating things which God has given us, I feel we should never have an impure or selfish or ugly thought.

Recently a President of the Relief Society came into the office. She had been a Stake President and now, with just as much love for the Gospel and the Relief Society, is working as a Ward President. She said: "Sister Robison, why cannot women be sensible instead of sensitive?" When we have the wonderful possibilities that have been pointed out to us during this Conference and the many opportunities for service, for building ourselves up by helping others—how can we be over sensitive! How we can have our feelings hurt!

We had a very lovely example of what I mean within the last week. The sisters of the General Board were bringing in to the Chairman of our Conference Committee the topics they would speak on during Conference. There was one sister, who is one of God's noble women, through some misunderstanding she did not get her title ready, and the program was printed without it. This was our beloved Sarah M. McLelland, when she found the program printed and her name not on it she said: "It is all right, it does not make a bit of difference. I have my notes ready, but it is all right." Can you carry this spirit in your own homes? Can you show it in your Ward organizations. If we want to live up to the blessings and opportunities our Father has given us we must have it. We cannot have the Spirit of the Lord with us unless we put selfishness and jealousy and envy out of our hearts. I am sure the majority of the sisters do this, but it is one little fault for us to overcome this next year.

We should appreciate the natural beauty of our country and help to preserve it. In your *Relief Society Magazine* for this month there is an article by Rufus D. Johnson on the heritage that we have from our parents in the trees they planted. When they came here it was a barren country, only choke cherries and scrub oak here, and now to look over these valleys, not only Salt Lake but wherever Latter-day Saints live, you see beautiful trees. He calls attention to the fact that we have been rather inclined, in our lives, to plant quick growing trees, and not something that will last a lifetime. Let us have the satisfaction that we have added to the beauty of our lands by planting some fine tree. Why not plant a tree when each child is born, and name it, and let the child know it is his tree, and when he is fifty years old it would bring back the memories of home life with its thrills. Plant good trees. They cost very little. Beautify your homes and make your land wherever you are, a land of Zion.

Now, sisters, in going home, take the spirit of this conference with you. I am praying that the spirit of the Lord's prayer will be carried in your hearts, then the Lord will give you the power to inspire oth-

ers with His glorious Spirit.

May the Lord bless you in your homes to sense the great things there are to do, and the wonderful things that are awaiting you. If you feel your work is hard, remember it is not your work, it is the work of the Lord. Go to Him—for He will bear our burdens if we will only take them to Him in the proper Spirit.

May the Lord bless you and help you in your work. May you remember that little motto to welcome the task that makes you go beyond yourself if you would grow. One of the speakers said the same thought today, that if you live to the very best you can today you will have added strength tomorrow, and if you will do more than you feel that you can do today, God will give you strength to do more tomorrow. May the Lord bless you. I am so thankful the Lord gave you the means that you could come here, and I hope that you will be strengthened when you go home, and may the Spirit of the Lord always abide in your homes.

Relief Society Annual Report

FOR THE YEAR 1934

Julia A. F. Lund—General Secretary

FINANCIAL ACCOUNT

Cash Receipts			
Balance on Hand January 1, 1934:			
Charity Fund	$ 38,373.48		
General Fund	80,018.75		
Wheat Trust Fund	9,209.00		
Total Balance, January 1, 1934		$127,601.23	
Donations Received During 1934:			
Charity Fund	$ 62,367.13		
General Fund	85,658.08		
Annual Dues	23,861.54		
Other Receipts	42,297.32		
Total Receipts		$214,184.07	
Total Balance on Hand and Receipts			$341,785.30
Cash Disbursements			
Paid for Charitable Purposes	$ 62,608.95		
Paid for General Purposes	89,516.25		
Wheat Trust Fund Remitted to Presiding Bishop's Office	100.00		
Annual Dues Paid to General Board and to Stake Boards	27,383.92		
Paid for Other Purposes	19,042.45		
Total Disbursements		$198,651.57	
Balance on Hand December 31, 1934:			
Charity Fund	$ 40,510.18		
General Fund	93,711.61		
Wheat Trust Fund	8,911.94		
Total Balance, December 31, 1934		$143,133.73	
Total Disbursements and Balances on Hand			$341,785.30
Merchandise Received	$ 16,247.34		
Merchandise Disbursed	13,180.84		
Balance on Hand			$ 3,066.50

ASSETS AND LIABILITIES

Assets			
Balance on Hand December 31, 1934:			
All Funds	$143,143.54		
Wheat Trust Fund Deposited at Presiding Bishop's Office	404,087.71		
Other Invested Funds	34,686.78		
Value of Real Estate and Buildings	187,848.01		
Value of Furniture and Fixtures	83,410.51		
Other Assets	30,560.13		
		$883,736.68	
Stake Board Balances on Hand December 31, 1934	$ 33,840.34		
Other Assets	61,435.29		
		$ 95,275.63	
Total Assets			$979,012.31
Liabilities			
Indebtedness	$ 1,279.63		
Balance Net Assets	882,457.05		
		$883,736.68	
Balance Stake Board Net Assets		95,275.63	
Total Net Assets and Liabilities			$979,012.31

STATISTICS

Membership			
January 1, 1934:			
Executive Officers	11,372		
Visiting Teachers	24,144		
Other Members	33,280		
Total Membership January 1, 1934		68,796	
Increase:			
Admitted to Membership During Year	9,521	9,521	
Total Membership and Increase			78,317
Decrease:			
Removed or Resigned	6,955		
Died	847		
Total Decrease			7,802
Membership			
December 31, 1934:			
Executive and Special Officers	15,167		
Visiting Teachers	24,140		
Other Members	31,208		
Total Membership December 31, 1934			70,515

The Total Membership Includes:	
General Officers and Board Members	23
Stake Officers and Board Members	1,192
Mission Presidents and Officers	90
Number of Stakes	106
Number of Missions	30
Number of Relief Society Ward and Branch Organizations	1,728

Number of Visiting Teachers' Districts	12,944
Number of L. D. S. Families in Wards	133,353
Number of Relief Society Magazines taken	30,449
Number of Executive Officers taking Relief Society Magazine	5,522
Number of Meetings held in Wards	60,075
Number of Stake Meetings Held	2,326
Number of Stake and Ward Officers' (Union) Meetings Held	1,165
Number of Ward Conferences Held	1,392
Average Attendance at Ward Meetings	33,833
Number of Visits by Visiting Teachers	972,488
Number of Families Helped	17,284
Number of Days Spent with the Sick	44,397
Number of Special Visits to the Sick and Homebound	222,630
Number of Bodies Prepared for Burial	2,004
Number of Visits to Wards by Stake Officers	6,089

COMPARATIVE FIGURES FROM RELIEF SOCIETY REPORTS

	1932	1933	1934
Paid for Charitable Purposes	$111,343.23	$83,853.27	$62,608.95
Total or Present Membership	67,382	68,796	70,515
No. of Relief Society Organizations	1,567	1,662	1,728
No. of Relief Society Magazines Taken	20,012	24,157	30,449
No. of Days Spent with the Sick	42,313	40,226	44,397
No. of Special Visits to Sick and Homebound	214,637	220,188	222,630
No. of Families Helped	22,207	18,498	17,284
No. of Visits by Relief Society Officers to Wards	5,519	5,985	6,089
No. of Visits by Relief Society Visiting Teachers	881,436	918,663	972,488

DISTRIBUTION OF MEMBERSHIP OF RELIEF SOCIETY

Stakes		*Missions*	
Arizona	2,555	Australia	185
California	2,107	Canada	122
Canada	1,307	Europe	4,661
Colorado	511	Hawaii	1,104
Idaho	10,214	Mexico	352
Mexico	201	New Zealand	503
Nevada	812	Samoa	325
Oregon	178	South Africa	135
Utah	37,419	South America	41
Wyoming	1,393	Tahiti	369
		Tonga	203
		United States	5,818
Total Membership in Stakes	56,697	Total Membership in Missions	13,818

Total Membership in Stakes and Missions.....70,515

(*Note*: In the foregoing report all funds are held and disbursed in the various Wards, with the exception of the Annual Membership Dues.)

Happenings

By Annie Wells Cannon

MAY—all smiles in her flowered beauty.

SUSAN B. ANTHONY and Lucretia Mott are two of the noted Americans for whom statues will be placed in New York's Hall of Fame this year.

EVELYN GRAHAM FROST, aviatrix-poet, is to have a statue erected in her memory and placed in the Cathedral of Nevers, France.

MRS. JULIA WAGNER JUAREGG after four expeditions into the Sahara desert and hitherto unknown parts of Africa has returned with a valuable collection for the Vienna Museum.

CARRIE CHAPMAN CATT attended in April the International Alliance of Women for equal rights at Stamboul, Turkey.

MISS SUE THORN, anthropologist of California, has gone to the far north. She plans to make a thorough study of the Eskimos, their language, habits, customs, and folklore. She will have native guides but will be the sole scientist in the party.

QUEEN HELENA, of Italy, is deeply interested in lethargic illness. She has recently sponsored clinics in Bologna, Rome and Pisa exclusively for the care of cases of sleeping sickness.

MALVINA HOFFMAN has completed the amazing task of presenting in sculpture all the types of man existing in the world. This stupendous work was a commission for the field museum at Chicago.

MISS ANTONIA BRICO, of New York, conducts the only known women's symphony orchestra. It is composed of 86 skilled musicians.

KING GEORGE and Queen Mary held their first court late in March this year when ten very beautiful, very young, and very rich American girls were presented.

INGRID, beautiful Swedish princess, is betrothed to Prince Frederic of Denmark. It is said this marriage eliminates the last eligible bride for Wales.

MISS SUSIE MURPHY was elected mayor of New Albany, Kan., in April. Every city office is held by women.

ANNA LOUISE STRONG, editor of the Moscow Daily News, the only English newspaper printed in Russia, has recently written a novel entitled "I Change Worlds."

RUTH BRYAN OWEN, lady minister, has written a charming little book descriptive of her semi-official trip to Greenland.

LILO LINKE, has written a straightforward story of her own experiences during and after the World War. She was a leader among the Youth Movement in Germany, now exiled.

MRS. H. M. HAMILTON, pen name Dorothy McCleary, won a $1,000 prize for her first novel, "Not For Heaven." She was an indigent mother and said her first purchase would be a pair of shoes for her 8 year old boy.

MRS. ELLA J. COULAM, a writer of verse for the Relief Society Magazine, has been asked to permit her poem Happiness to be included in an anthology for 1935, published by the Pae-Bar Co.

LOUISE REDFIELD PEATTIE has published a new novel, "Fugitive," to which the critics give high praise.

His Father's Son

By Ivy Williams Stone

Chapter 9

UPON a beautiful morning in June, Kareen wakened her son unusually early and smiled happily into his half comprehending eyes.

"Richard," she cried gaily, "Richard, wake up! This is your birthday! You are twenty-one today! We are going out to the farm, and to Father Haven's; and then to the lawyer's office; and there you will receive the second installment of your father's will. And while we are there, we might as well make a day of legal transaction, and prepare the deed to the Japanese farmers, and get the money and come back and start to pack. We are going to Europe!"

"Uncle Oliver and Aunt Esther have a pair of twin girls," announced Richard nonchalantly, now fully awake. "I saw Uncle in the market yesterday. He's got a stall of his own now, and more people came to his place last Saturday than to all the others put together. He sells dressed chickens, and asparagus and spinach, Burbank's white blackberries, and everbearing strawberries. He'll have the first cucumbers and watermelons. I'd like to run the stand. It has a sign reading "Haven Farms, Incorporated."

"We're going to Europe, Richard!" Kareen's lap was full of steamship literature and travelogues. "I've been writing to a collector, and there is a genuine Stradivari to be sold at auction in London this summer. If we sail from New York on July 1st we can get there in time. Think of it, son, you are about to possess one of the five hundred forty originals!"

"Uncle Oliver has found that the meadow land is ideal for growing celery," Richard looked more than his twenty-one years. He had the characteristic erect head and squared shoulders of the Havens, although his hair was golden instead of black. "And Mr. Peter says it would not be wise to go to Europe now. It's all war torn. And I guess I won't let those Japs buy *my farm* for what they please!"

BY ten o'clock the little party of three were on their momentous journey back to the Haven farm, which Kareen had not visited since her hasty departure ten years before. By common consent Mr. Peter Smith was included with the party. He had become an inseparable part of the life of Richard and Kareen. It was he who smoothed out the troubles when Richard became too farm minded; he who suggested patience when Kareen became too eager for the proposed life in Europe.

"Ah, Madam," he had reminded her," you see Europe only through the pages of an enthusiastic student of music. You read only of the conservatories and the masters. All this was written before the terrible war. You have not seen the sorrow and the suffering and the hunger—as I saw it. Music is wonderful; it is my life—but Richard is right. People must be fed."

With Richard's mind full of plans and dreams for the enlargement and betterment of his farm, with Kareen's mind focused upon an ocean voyage and the auction of the

famous violin, with the gentle Peter Smith acting as mediator between these two divergent minds, the little party journeyed back to the Haven Farms. Mother Haven served a bounteous meal. Richard ate vociferously, talked incessantly, squeezed his grandmother until her placid face flushed with pleasure, and as a crowning joy measured himself and his grandfather against the door jam, to find that they were now the same height. "At last," he cried gaily, "I have achieved my ambition. I used to think there could be nothing grander in all the world than to be as tall as my father and grandfather!" After dinner Richard played for his grandparents, while Kareen accompanied him on the old square piano, in the parlor with the "closed up" odor. To Kareen the youth played of castles and soldiers, maidens and lovers. But to Peter Smith, who knew the boy's every mood, he played only of running water, lowing cattle, blooming fields and autumn harvests. Later they went over to the house where Oliver and Esther lived—the house of brick, built to endure by Richard Haven the second. There Esther and Oliver, in the keen joy of belated parenthood, proudly watched the family inspect the precious twins.

"Did you ever see such raven black hair?" cried Richard gaily, touching the tiny, clinched hand of one of his little cousins. "Was I ever that small? Do they sleep all day long, Aunt Esther? Don't new babies have teeth? When can they ride to town with me on the truck?" The mystery of the first small infants he had ever seen intimately puzzled the boy whose life had been circumscribed by one objective.

"It's too bad they were not boys, Father," Kareen smiled at the tiny morsels of humanity. "Oliver deserves a son. You need boys to carry on the farm."

Father Haven smiled compassionately at Kareen. "We have a son," he answered. "Richard Haven the third is all that we could ask."

"Richard is selling his farm—today—to the Japs," cried Kareen, all indignation that these people could be so obtuse. "The Japs have offered twenty thousand dollars for Richard's farm! Think of it, father *twenty thousand dollars* for a piece of ground!"

PRESENTLY the little party gathered in the old, dingy office of the country lawyer. The windows looked as though they had not been washed since their last meeting there. Flies buzzed about. Looking not one day older, lawyer Sleed moved with maddening slowness and drawled his words in the same old monotone.

"Here are the papers," he produced another large envelope from the old-fashioned safe. He handed the envelope to Richard Haven the third who read the instructions. "To be opened by my son, Richard Haven the III, on his twenty-first birthday." The youth's face paled as he hastily scanned the written sheets. It was as though he heard the voice of his father, silent for ten years. As though Richard Haven the II had had clairvoyant powers; as though he had looked down a kaleidoscopic vista into the future of his son.

"You will have an opportunity to sell your farm. Your mother will wish you to sell it. She is planning a tour of Europe. You are to be kind to her, but do not go. You are not to sell your land. Never sell it. Keep it, to pass on to your children's children. It is now time your mother should know all about her parents. Lawyer Sleed has the trunk with things in it which came with the baby Kareen from Europe. Open it for her. Never cut down a tree without planting a seedling to take its place. After a win-

ter of heavy snowfall, you can raise good wheat on the dry farm. You and Oliver will make a good deal of money trucking garden stuff to the city markets. Buy water rights whenever you can. Rotate your crops. Follow Burbank. You will love your land. You are a Haven born.

"Richard Haven II."

ONLY the buzzing flies broke the tense silence as the boy stopped, his voice husky, his eyes dimmed. Finally Peter Smith broke the spell of conflicting emotions. "Mr. Haven," he cried, "if you would be so kind as to open the trunk. After all these years, Mrs. Kareen has the right to know about her parentage."

The elaborately carved key was inserted into the lock of the ancient trunk, which the duenna had always kept away from the curious child Kareen, and which Richard Haven had carried to the lawyer's office before his marriage. The lid was thrown back, revealing a violin case, shiny and old with age, and a small black "strong box," elaborately carved and decorated. With reverent fingers young Richard opened this box, revealing a portrait of a young woman who might have been his own mother in her youth, and a gold-framed oil painting of an austere old man. The silence of the little audience was suddenly broken by a cry from the lips of the gentle, soft-spoken Peter Smith. He almost fell into the trunk in his eagerness to extract the violin case. "My beloved," he cried, tears coursing down the delicately formed cheeks. "My lost is found. My Stradivari!" He threw open the lid and there lay within an old violin. To the eyes of the uninitiated, it was only another fiddle; but to the gaze of Peter Smith it was an unsurpassable treasure. The orange red of the secret varnish, known only to Stradivari, was still there; the beautiful long arch of the body, which distinguished it from all its predecessors. "Look! See!" cried the old violinist. "My search is ended! My beloved Parke! The name—the genuine name of Stradivari! The word *'after Stradivari'* which is written upon thousands of imitations, is missing. Not *after,* but 'Stradivari' is written within! It would bring much money. Museums would pay a fortune for this one violin!" He hugged it to his breast, crying unrestrainedly like a child over a recovered toy.

"Kareen Olga Marie Christiana," droned the voice of the old lawyer, reading the inscription under the portrait of the beautiful young woman. "Daughter of prince Rupert Karl Gorgas, of the principality of Ruthiniana."

"My wife!" again the voice of Peter Smith vibrated through the hot, unlovely old office. "My wife, who died in a convent, never knowing what had become of her husband or child! Her father," he waved a deprecating hand toward the other portrait, "who condemned me to life exile in the Siberian coal mines, because, being hired to teach the lovely young princess to play, I dared to marry her secretly! Duenna told me," he added passionately, "That she was ordered to bring the child to America and stay until she had been married to a farmer! But she did not tell me that my beloved violin came with her. I have hunted through all the museums, but never could find a trace of it. My daughter," he turned to Kareen, "I came purposely to the apartment where you lived. I have trained this boy, because he was my daughter's son!" The old man made a sweeping, courtly bow, never loosening his firm grasp upon the treasured violin.

Within a short while the old yellowed papers which lay in the box had been read. An old man, prince of a very small principality in Europe, had been so incensed over the

clandestine marriage of his daughter that he had banished the bridegroom to Siberia, put the young mother in a convent for life, and had sent the small baby to America in the care of a trusted servant.

Kareen sat nonplussed over the strange revelations. At length she spoke. "We now have more reason than ever to return to Europe. My grandfather's castle will be a fitting environment for Richard's future studies. This marvelous—"

'My daughter," cried the old man, "there is no castle. It was shot to pieces. I made a happy escape from a life of slavery! Stay, my beloved, here in this marvelous land of plenty. Stay in peace and contentment with your son. Stay on the farm!"

Kareen turned confidently toward her boy. "It is something to be the great grandson of a prince," she added.

Then young Richard Haven the III, came into his full inheritance, spoke to the little group who hung upon his every word.

"I am a farmer born," he said in slow, even words. "I love music as a hobby, but my life work will be to carry on, as my father willed. Better that I become a wonderful farmer than to be a mediocre musician. I am my father's son."

THE flies buzzed in the windows. An expression of ineffable peace marked the features of Richard Haven the first, while the old musician wrapped his arms affectionately around his daughter Kareen. "Peace and acceptance, my daughter," he whispered. "God's will be done! The boy must be as God willed him to be! Peace and happiness for all. The boy with earth and gardens; you and I with the beloved Stradivari!" He wiped away Kareen's tears as he spoke, and she, making the great supreme effort of her life, made answer:

"I have known always, Richard—that you were your father's son. You must be as Henley wrote in his 'Invictus'—'Captain of your Soul!'"

THE END

Mother

By Bryce W. Anderson

I have watched the white threads creep into your hair;
I have watched the wrinkles line your face.
I have watched and sorrowed—for I put them there:
Worried marks that love cannot erase.

I have spoken harshly; I have been unkind;
I can only guess how you have cared.
I can only guess how you have grieved and pined,
How each joy and fear of mine you've shared.

Has your heart been broken, back along the years?
Has your son lost sight of what you taught?
Seldom do I pause to thank you, mother dear.
Am I worth the battle that you fought?

Mothers of Our Nation

(A Pageant for Mother's Day)

By Mabel S. Harmer

I. Pilgrim.
II. Washington's Farewell to his Mother.
III. Minuet.
IV. Pioneer.
V. Civil War.
VI. World War.
VII. Finale.

Each scene is introduced by a reader. Considerable leeway is allowed in the arrangement of the scenes. The director may use her own ingenuity and the resources at her command. Appropriate music should be played or sung during the scenes.

I. The Pilgrim Mother.

Reader

She braved a wild and stormy sea
To face an unknown shore.
She braved a hidden enemy
That lurked outside her door.

She spun the cloth to make her gown,
Wrought wax for candle light,
She learned to take a rifle down
And prime it for a fight.

She did not seek reward of gold
Upon this foreign sod,
She sought with others brave and bold
Freedom to worship God.

The scene may be a pilgrim mother seated at a spinning wheel with one or two children playing about, or a group of pilgrims passing by on their way to church.

II. Washington's Farewell to His Mother.

Reader

On the fourteenth day of April, 1789, when Washington was notified of his election to the office of Chief Magistrate of our country, he waited only for a hasty ride to Fredericksburg to bid farewell to his aged mother before starting for New York. He noted with sorrow the ravages which disease had made upon the aged frame, and it was with a heavy heart that he addressed her: "The people, Madam, have been pleased to elect me to the Chief Magistracy of the United States, but before I can assume the functions of my office, I have come to bid you an affectionate farewell. So soon as the weight of public business can be disposed of, I shall hasten to Virginia, and"—here the matron interrupted with—"And you shall see me no more; my great age and disease warn me that I shall not be long for this world. But go, my son, and may Heaven's and a mother's blessing be with you always."

The scene is a reproduction of the picture, "Washington's Farewell to his Mother."

III. The Minuet.

Reader

The gay colonial dame, with dainty step
Tripped forward in the stately minuet.
Her powdered wig with curls and twists stood high.
Correct was every gesture and quite demure her eye.
Her flowered gown with many a fold draped o'er
Her silken petticoats that touched the floor.
And thus she came along with dainty step
To enter in the stately minuet.

Scene: The minuet, using as many couples as is desired. Directions for a

simple minuet can be found in "Physical Training for Elementary Schools," by Clark.

IV. The Pioneer Mother.

Reader

With aching heart she left that loved home
Her hands had helped with stringent toil to build,
And walked upon the prairie's vast expanse
To face whatever dangers it might yield.

With courage born of faith and high resolve
She met the rigid hardships of each day.
She gave the hungry of her frugal store
And helped a weary neighbor on her way.

At eventide she sought the campfire's gleam,
God's mercies and His blessings there to tell;
She nestled close her babe within her arms
And with unwavering voice sang, "All is Well."

Scene: A pioneer camp at evening. The women may be preparing the evening meal, mending clothing and caring for the children. Some children may be playing "Indian" with bows and arrows. The scene may end with a Virginia Reel and the singing of "Come, Come, Ye Saints." Conversation may be introduced as desired.

V. The Civil War.

Reader

Who but a mother knew the agony
Of sending one in blue and one in grey
To fight upon the fields of our loved land,
And meet forbidding battle's stern demand.
What joy must then have filled the mother's heart
When strife was o'er, when North and South were one,
And the flag that was rent in twain
Was whole again, and without a stain.

Scene: A mother of the Civil War period seated and holding the American flag upon her lap. At each side kneels a soldier, one in the uniform of the Union and the other in the grey of the Confederacy. The song offstage might be "The Flag Without a Stain."

VI. The World War Mother.

Reader

Again war vexed the land with its sad strife.
The mother sought with all the courage life
Could give, to help an ailing world.

Hers the deft hands and willing heart that shared
The burdens left behind—that dared to sing
When darkening clouds hung low.

Hers was the faith that smiled throughout uncertainty;
The gratitude that shed a tear in victory—
Hers, the unfaltering prayers.

Scene: A group of women in Red Cross uniforms making bandages and surgical dressings. The accompanying music is "Over There," "Keep the Home Fires Burning," or some other familiar war song.

VII. Final.

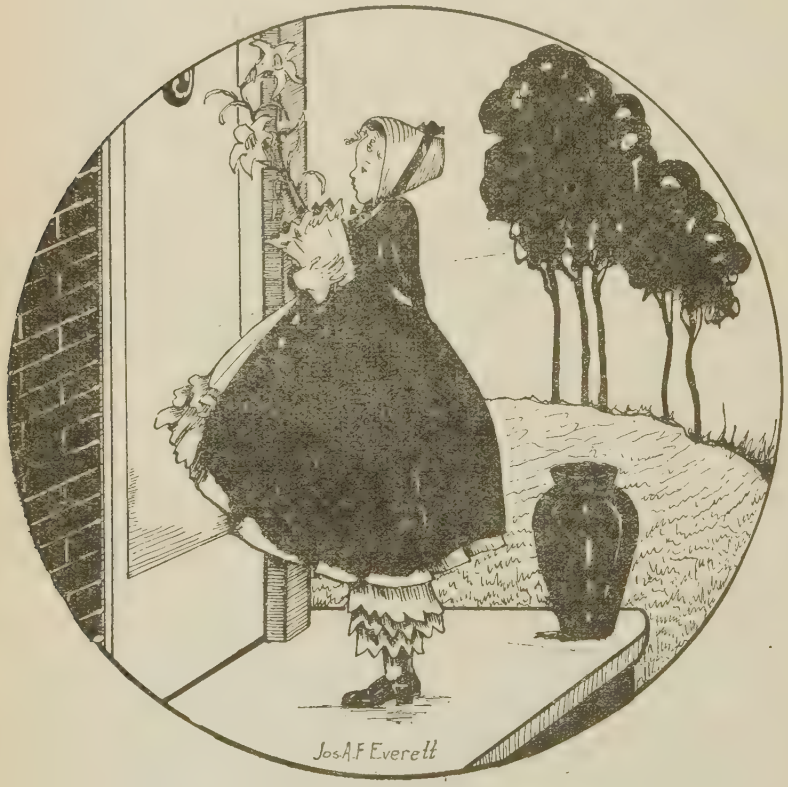
Reader

MOTHER

Her strength has been gathered from mountains
Where granite of ages stands high;
Her beauty of purpose from valleys
Enriched by an azure sky.
The desert had yielded its lesson,
It nurtured the seed that was sown,
And the rose that it bore has imparted
Its sweetness to use for her own.

As streams from the hills send their freshness
To streams lying thirsty below,
Her comfort and help to the needy
Abundantly ever flows.
Her efforts may often be humble,
But help need not come from the strong—
The dew which has fled with the sunrise
Has moistened the lily at dawn.

She has conquered the perils of ocean,
The terrors that stalk on the plain.
She has softened the heart of the desert,
A home for her loved ones to gain.
She has pillowed the head of the weary,
Given surcease to many in pain;
She has added her songs to the joyful,
All praise to her lovely name!



Mothers' Day

PART OF AN ADDRESS DELIVERED ON MAY 13th, 1934

By President Joseph Quinney

I KNOW of nothing in life that reflects the noblest and highest in virtue so well as a true and devoted mother.

"With tender recollections of a mother's love and the memory of a precious home, I come to offer the tribute of a grateful heart. If I could gather the most beautiful adjectives from the languages of the world, and with the skill of an orator fashion them into beautiful garlands of rhetoric, I should fail in my greatest effort to do justice to her grandeur and glory."—*Homer J. Wilson.*

* * *

From the hearth-stone around which linger the recollections of our mother: from the fireside where our wife awaits us, come all the purity, all the hope, and all the courage with which we fight the battles of life. The man who is not thus inspired, but who labors more to secure the applause of the world than the solid and more precious approval of his home accomplishes little of good for others, or of honor for himself. We come into being through the abiding and deep love of mother, she faces maternity with a feeling of the highest faith, with a tenderness that is so strongly developed that its touch mellows and softens the most uncouth, "It is a tenderness that reaches out and up for God's great love and truth. A tenderness that is divine and beautiful."

No language ever used or spoken can impress us with the deep obligation we owe to our mothers, we must feel it in our very souls. Perhaps the greatest story ever spoken, the finest story ever written, is contained in the Book of Ruth. We are impressed beyond our power to fully appreciate the true and genuine affection between Ruth and Naomi. "Entreat me not to leave thee or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." Here is a daughter's love intensified, a mother's love dignified and glorified.

Upon this quality of virtue, the very foundation of our moral, social, religious and civic structure rests: without it, we fall into decay; we disintegrate and are finally lost. The home relationship should be deep, sincere and confidential. The love of the home must be holy so that our very civilization can be secure. The need of strong men and women is now. The need of strong and powerful leadership is upon us, and will continue to be upon us and our children after us. Strong characters must be built within the lives of our offspring so that they can carry on after we are laid to rest. Bancroft tells us: "The material world does not change in its masses or in its powers. The stars shine with no more luster than when they first sang together in the glory of their birth. The flowers that gemmed the fields and the forests before America was discovered, now bloom around us in their season. The sun that shone on Homer shines on us in unchanging luster: the bow that beamed on the patriarch still glitters in the clouds. Nature is the same.

For her, no new forces are generated, no new capacities are discovered. The earth turns on its axis and perfects its revolutions, and renews its seasons without increase or advancement." But, men operated on by the light and power of God's holy spirit, made possible through virtuous living, have been able to control some of the forces of nature and as a result, have brought into being some of the marvelous things we see and feel about us. The impossible of yesterday, becomes the possible of today. In the great laboratories of the world, human thought is at work making great discoveries. Human bodies are being dissected. Relative values of the anatomy are being understood. Through the use of radium it is now possible to detect any foreign substance within the body and in thousands of cases, find the causes of ailments so that human life is being extended, not by weeks or months, but by years.

We must, of necessity, connect up in one eternal chain these marvelous discoveries to a religious and spiritual life. Our religious life must deal religiously with sacred things. We must associate this day and all that belongs to it with the Redeemer, Jesus Christ. He is the highest and best we know.

Our religious life should rest upon this great principle of virtue in carrying out the purposes upon which our great government rests. "When men and women are moved by religious impulse, it is the greatest and strongest force in human life. Anything built upon the principle of truth must stand. All things gravitate to truth. It must be so. So, if we are seeking truth, we cultivate virtue, sweetness, calmness, trust, generosity, justice, loyalty and nobility—make them vitally active in our characters and by these qualities we are constantly affecting the world." The moral obligation resting on us is to look up and not down, to contribute to our fellowmen the best within us.

The joy that we experience here is an eternal joy, notwithstanding the fact that it may be mingled with sorrow: I am sure that the hopes we have within us of the spiritual life ahead, and the faith that God's children have been taught to feel, is a joy. Indeed, "Man is that he might have joy." It may flow to us from unseen sources; it may arise out of the proceedings of this day. Indeed, there is a joy in the hope that we will be associated with those who have gone on before, we trust, in the quest of everlasting truth. That we will find our place there, there is no question. That we will ever be on the search for knowledge, there can be no doubt. The road of eternal progression is before us.

It sometimes happens that many offer their appreciation only when they are deprived of the companionship of either, or both father and mother. They come to their defense when they are absent from them more than they do when they are with them. As a matter of justice and right, we should sing to them our praises while they are yet alive and full of vitality, health and strength, and not wait until their eyes are closed in death. There are vast sums of money spent to buy beautiful caskets in which to place mothers and then the caskets are bedecked with garlands of the choicest flowers to have people know that their children are mindful of their virtues. They should receive the flowers while yet alive. They should have love, words of gratitude, full and complete appreciation while, with their virtues, they grace the home. Many men and women receive the plaudits of the world for

their achievements and victories while the patient and loving mother remains in the background. She in all probability, was largely responsible for the glory her offspring was receiving from an unknowing world. How many remember her in the hour of triumph and glory?

Using, with a slight change, the language of John Henry Graves in his great address in which he eulogizes the life of John Temple Graves —"If I should seek to touch the inward source of all of a mother's greatness, I would lay my hand upon her heart. Of my own mother I would say, love bears her messages to all who come within the range of her acquaintance, and the honest throb of human sympathies keep her responsive to all things great and true." I could say the same thing about every true and devoted mother.

"We are living in a day of grandeur and eloquence, in a day of splendor and glory, surrounded with untold blessings, all of which, we should appreciate. But the grandest thing next to the radiance that flows from the Almighty's throne, is the light of a noble and beautiful life, wrapping itself in tender benediction round the destinies of men, and finding its home in the bosom of the everlasting God." What an eulogy, what a benediction! The summation of a true mother's virtue is, after all, the foundation of our moral, religious and spiritual life. She is not only virtuous, but VIRTUE. Let us have her name ring loud and stir the hearts of men everywhere as the mighty name of mother deserves.

Mothers' Day

By May D. Martineau

I did not know last Mothers' Day
Such joy sublime.
How could I when for eight long years
Our home, our hearts, despite our prayers, were barren
Of the gift divine?

I had not felt last Mothers' Day
Such joy intense.
Longing and envy filled my soul,
That all but I had rightly won the tributes paid
In recompense.

The flowers they gave last Mothers' Day
In sympathy
To me were given, or so it seemed
To one whose heart was sorely tried and could not keep
In harmony.

But Ah! the joy this Mothers' Day,
My cup runs over.
No more I weep; I am at peace,
For tenderly within my arms I hold so close
My foster daughter.

THE RELIEF SOCIETY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Motto—Charity Never Faileth

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VOL. XXII MAY, 1935 No. 5

EDITORIAL

April Relief Society Conference

THE April Conference of the Relief Society was largely attended and was characterized by a very fine spirit. The program was carefully planned, prepared and carried out. Each session was an inspiration and the social features were a delight.

It is a joy to meet workers engaged in the same organization and to talk of problems and to receive instructions as to future activities.

A feature of this Conference was the announcement by President Robison that Sister Kate Montgomery Barker would serve as Second Counselor and that Janet Murdoch Thompson, Belle Smith Spafford and Donna Durrant Sorenson had been selected as new Board Members. All of these women come to their new duties ripe in experience in Relief Society work and having shown their ability to do it well. Sister Barker is known by most of our workers having served for years on the General Board. Sister Thompson has been the very efficient President of Ensign Stake Relief Society, Sister Spafford was First Counselor in the Wells Stake and Sister Sorenson served on the Board of that Stake. Sister Thompson is a talented musician and both Sisters Spafford and Sorenson have shown outstanding ability in the teaching field.

To know these beautiful refined women is to love them. We welcome them and wish them every success in their new callings.

Old Testament Reading to be Continued

WE are delighted with the great interest shown by our officers and members in the Project. So many requests have come in asking that the Old Testament reading be continued that the General Board

has decided that the organizations shall be asked to continue their Old Testament studies for another year.

TEACHERS' TOPIC FOR JUNE

It is suggested that The Project furnish the material for the Teachers' Topic for June.

Visitors From Afar

IN attendance at our April Conference was Mrs. Verna F. Murphy, President of the Relief Societies in Hawaii, accompanied by a party of Hawaiians including Mrs. Thelma Lindsey, Mrs. Diana Pokini, Mrs. Lillie Cummings Deering, Rachel Kinney Johnson and Elders David Mokuilima, David Kailiponi, William Deering, Paul Ilia and little Marvel Murphy.

This is the first time representatives have been sent from the Islands to a Conference. Many social gatherings were given in honor of these far-away xisitors. They greatly enjoyed their visit and will take back to their organization many helpful suggestions. They intended to stay for the June Conference but will return home in May to be present when a Stake is to be organized in Hawaii.

We wish them a safe return home and hope their work will have added impetus through the visit to headquarters.

"Modern Miracles"

By Jeremiah Stokes

THIS little volume gives a record of many modern miracles and is very faith-promoting. Brother Stokes dedicates the volume "to the youth of the Church, who are beset and sorely perplexed by theories and philosophies that strike at the heart of religion, the divinity of Christ and the existence of God."

He hopes it will "prove an anchor to their faith and a rock of safety, comfort and joy to their souls." The incidents related are well authenticated and the appendix contains a list of miracles wrought in the New Testament and Book of Mormon times.

Price $1.00. Deseret Book Company, distributors.

To Our Subscribers

IF for any reason a subscriber does not receive her *Magazine* after it has been mailed, it should be reported to this office immediately. If this is not reported for two or three months, very often our supply is exhausted and we are unable to furnish extra copies.

IT is the responsibility of each subscriber to see that her change of address is sent to this office, giving old as well as new address. This should be sent in just as soon as possible so no numbers will be missed. Second class matter is not forwarded by the post office unless extra postage is sent to the postmaster.

Note

WE again call the attention of our readers to the fact that the lessons for next October are to be found in this *Magazine*. We urge that it be carefully put away where it can be found when the lessons it contains are being given in the meetings.

Interesting Correspondence

WE are in receipt of the following letter and are delighted to see how eager these teachers were to enrich their work:

110 N. 10th Ave.,
Phoenix, Arizona,
March 27, 1935.

The Editor,
Relief Society Magazine,
No. 20 Bishop's Building,
Salt Lake City, Utah.

"Anticipating the Social Service lesson for April in which Jane Addams and Settlement Work is the topic, Mrs. Ethel Peterson and myself had a personal interview with Miss Jane Addams at her cottage at the Biltmore Hotel, where she has spent the winter.

The accompanying letter and photograph came at my request that she send a letter of greeting to the members of the Relief Society through your magazine.

As social service class leaders of the Phoenix Wards, Mrs. Peterson and I feel that it was a real privilege to contact Miss Addams, and we trust that you will find room in your magazine for her letter and photograph.

Respectfully yours,
Esta E. Sarager."

MISS JANE ADDAMS

"My dear Mrs. Sarager:

"I am much impressed with the care with which your organization is studying the problems of relief and rehabilitation, as I was years ago so favorably impressed with the work of Mrs. Emmeline B. Wells whom I had the pleasure of knowing.

With sincere congratulations and with all good wishes, I am

"Faithfully yours,
"Jane Addams."

March 26, 1935.

Lesson Department

Theology and Testimony

(For First Week in October)

LESSON I

CHOOSING THE FIRST PRESIDENCY AND THE TWELVE

1. *Review of Last Lesson.* It is only fitting at the commencement of a new year's work that the closing lesson of last year should be briefly reviewed. The lesson title was "Zion's Camp," and the subject matter was concerned chiefly with a description of the organization and movements of a group of men, under the leadership of Joseph Smith, brought together for the apparent purpose of going to the assistance of their persecuted brethren in Missouri. The journey from Kirtland to western Missouri (only slightly shorter than that made by the Mormon pioneers from Winter Quarters to Salt Lake City) was a long and trying one, full of hardships and temptations. Complaint and dissatisfaction were by no means unknown. Indeed, some of the brethren must have tried the Prophet's patience almost to the breaking point. But like the great leader that he was, he led the Camp steadily forward, and on the 22nd day of July, 1834, six weeks after the march began, he and his party encamped at Fishing River, only a short distance from the journey's end. Three days later, at Rush Creek, the Camp was separated into small groups and disbanded, doubtless much to the disappointment of some of its members. On the third of July, 1834, a discharge was ordered given to every man of the Camp who had proved himself faithful, certifying to this fact and granting him permission to return home.

2. At Fishing River, the Prophet received a revelation in which the Lord declared that even though not all of the members of the Camp had obeyed his commandments, yet "Inasmuch as there are *those who have hearkened unto my words, I have prepared a blessing and an endowment for them,* if they continue faithful. I have heard their prayers, and will accept their offering; and *it is expedient in me that they should be brought thus far for a trial of their faith.* (D. and C. 105:18, 19) The manner in which these promises were fulfilled is pointed out in a later section of this lesson.

3. By way of parenthesis, it should also be observed that if the members of Zion's Camp and the Church generally had kept the commandments of God, his people would already have been redeemed, as witness the following: "Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now. But behold, they have not learned to be obedient to the things which I required at their hands, * * * and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. * * * My people must needs be chastened until they

learn obedience, if it must needs be, by the things which they suffer. * * * Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion." (D. and C. 105:2-13)

4. *Selection and Ordination of the First Presidency.* It will be recalled that as early as April 6, 1830, at the time of the organization of the Church, Joseph Smith was accepted by the unanimous vote of those present as their teacher and leader in the Kingdom of God. At this time he was ordained an elder by Oliver Cowdery, who in turn was similarly ordained by the Prophet. (See *History of the Church,* Vol. I, p. 75) If any doubt exists concerning the dignity and power of Joseph's calling, the word of the Lord touching this matter should quickly dispel it. The Lord directed that in the record that was to be kept in the Church Joseph was to be designated as "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the church through the will of God the Father, and the Grace of your Lord Jesus Christ." (D. and C. 21:1) Speaking to the Church concerning Joseph, the Lord further said: "Thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; *for his word ye shall receive, as if from mine own mouth, in all patience and faith.*" To those who thus heed his anointed prophet the Lord promised: "The gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (See D. and C. 21:4-6) Truly a most marvelous promise!

5. Some three years later on the eighteenth of March, 1833, the First Presidency of the Church was organized with Joseph Smith, president, Sidney Rigdon and Frederick G. Williams, counselors. This action was the result of a revelation received ten days earlier, in which the Lord not only reaffirmed the Prophet's position as leader of the Church, but designated certain indivdiuals as his aides. Speaking to Joseph Smith the Lord said: "Thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another, yea, even unto the Church." Again: "Verily I say unto you, thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom." (D. and C. 90:2-4, 6) Indeed, a year earlier, Frederick G. Williams was called to be a counselor to Joseph Smith in the "Presidency of the High Priesthood." (See D. and C. 81:1-3)

6. The organization of the First Presidency was effected at a meeting of the High Priests at Kirtland, Ohio, held in the school room of the Prophets. Of this the Prophet says: 'I laid my hands on Brothers Sidney and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my counselors." (*History of the Church,* Vol. I, p. 334) It is interesting to observe that slightly less than two years later, December 5, 1834, Oliver Cowdery, the "second elder" of the church, was ordained by the Prophet as assistant president whose duty was "to assist in presiding over the whole Church, and to officiate in the ab-

sence of the President, according to his rank and appointment, viz.: President Cowdery, first; President Rigdon, second; and President Williams, third, as they were severally called." (*Essentials in Church History*, p. 180). The minutes of the meeting at which this ordination took place makes the explanation that prior to that time Oliver Cowdery had not been able to act in his calling as second elder in the Church because of necessary absence in Missouri and, accordingly, that others had been appointed while he was away. (See History of the Church, Vol. II, p. 176)

7. *Calling the Twelve.* As pointed out at the beginning of this lesson, the year 1834 witnessed the memorable march of Zion's Camp from Ohio to Missouri, seemingly for the purpose of giving aid to their persecuted brethren. As measured, however, by its limited accomplishments in this direction, the undertaking might easily be regarded as a failure. But when viewed in the light of a preparatory training for more important responsibilities ahead, it may properly be looked upon as one of the most important events in the early history of the church. As witness the following:

8. Slightly less than one year after Zion's Camp was abandoned, a meeting was called, by direction of the Prophet, of all its members, together with such others as were disposed to attend. The meeting was held at Kirtland, Ohio, February 14, 1835, in "the new school house under the printing press." The Prophet, who presided, called upon all the members of the Camp to take their seats together in a part of the building. After recounting the hardships endured by the members of the Camp and commending those who were faithful in the performance of their duty, the Prophet explained at some length that the meeting had been called by command of God primarily for the selection of the Twelve, which had been provided for as early as June of 1829. (See D. and C. 18:37) The meeting was then adjourned for one hour.

9. After the meeting was reconvened, the Prophet explained that the Three Witnesses to the Book of Mormon would each pray in turn and then proceed to the selection of the Twelve. After the Witnesses had united in prayer, they were blessed by the laying on of hands of the First Presidency. According to instruction, they then proceeded to the selection of the Twelve, as follows, named in the order of their selection:

1. Lyman E. Johnson.
2. Brigham Young.
3. Heber C. Kimball.
4. Orson Hyde.
5. David W. Patten.
6. Luke S. Johnson.
7. William E. M'Lellin.
8. John F. Boynton.
9. Orson Pratt.
10. William Smith.
11. Thomas B. Marsh.
12. Parley P. Pratt.

10. They were later rearranged in order of seniority according to age as follows:

1. Thomas B. Marsh.
2. David W. Patten.
3. Brigham Young.
4. Heber C. Kimball.
5. Orson Hyde.
6. William E. M'Lellin.
7. Parley P. Pratt.
8. Luke S. Johnson.
9. William Smith.
10. Orson Pratt.
11. John F. Boynton.
12. Lyman E. Johnson.

11. The brethren thus chosen were ordained by the Three Wit-

nesses and the blessings confirmed by the First Presidency. (For a complete discussion of the entire proceedings, see *History of the Church,* Vol. II, pp. 190-200)

Suggestions for Discussion and Review

1. Why is the strength of an individual's integrity best determined when he is not aware that the test is being made? Give illustrations.

2. Enumerate numerous hardships encountered by the members of Zion's Camp.

3. Recite in detail the conditions under which Joseph Smith was ordained the first elder of the Church.

4. Show to what extent the word of God revealed through Joseph Smith is binding upon the Latter-day Saints.

5. What became of Oliver Cowdery? Sidney Rigdon? Frederick G. Williams?

6. Why was it very fitting that the Twelve should be chosen from among the "members of Zion's Camp"?

7. What are the principal duties of the Twelve?

Teachers' Topic

(Lessons will be published in later issues of the *Magazine*)

Literature

(For Third Week in October)

ADVENTURES IN READING

FOREWORD

THE course of study, "Adventures in Reading," has been planned to meet the ideals of the educational program of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

The objective of this course of study is to provide pleasure and profit for the reader through the consideration of some scenes and experiences found in the world of books. The point of view throughout will be that of the ordinary reader. The interest will be in renewing book acquaintances and making new ones. We have had in mind in choosing the selections that the priceless attainment of culture is that it contributes to the making of well-balanced, many-sided individuals.

No text book or prescribed outline has been followed in planning this course of study. Careful consideration has been given to the following problems: the availability of the literary material, the different educational opportunities of the study groups, the geographical and social differences of the member societies. The topics and selections have been chosen to fit many experiences and use all types of literature. Recognizing the great need of most of the members for guidance in reading, each lesson will be supplemented by a guide to selections of the same interest as that created by the lesson.

There is an art in the enjoyment

of literature. The choice of great books must be an individual one else reading becomes a discipline and not a delight. As "in the house of art there are many mansions," so in the world of books there is a niche for every reader. To seek it is the adventure of reading, to find it is the delight.

The Romance of Long Ago

"All that Mankind has done, thought, gained or been; it is lying as in magic preservation in the pages of Books."—*Carlyle.*

READING is an introduction to a world of adventure. The reader's world, the world of books, is a wonderful world. The records of men that have preserved the truth and beauty of the ages are waiting to serve as the genius of the lamp served Aladdin.

As the "charmed magic casements open" to the reader many lands and times lie revealed; fancy and imagination create book-people and we become citizens of the world. As we explore the pleasant land of books, where countless pilgrims have gone before us, we shall do well to linger on the way and select a goodly company of book friends to laugh, love, and dream with on the journey of life.

The Romance of Long Ago

Literature recalls the past and makes it an ever-living present. When fortune smiled upon primitive man it stimulated his imagination to dream and plan for more gifts. Because of his limited understanding he accepted a supernatural source for his success. Thus the fairy tale was born as the name implies "magic or supernatural." The acceptance of the supernatural elements in life in many lands became the origin of racial ceremonials and later religious rites. Such was the source of the great Greek festival of Dionysus held in the spring of the year to accept the miraculous awakening of life. A picture of the folk-lore of two continents, Europe and Asia, reveals some interesting details. In the literature of the Orient elements of the stories of Aladdin, Ali Baba, and Sinbad are found in many countries. Likewise in the literature of Western Europe, the dragon and the magic sword are enduring elements. Medieval life in Europe became an excellent nursery for the "fairy" element in literature. The early growth of Christianity is responsible for the Grail legends that have endured in "Lohengrin" and "The Golden Legend." Only a small portion of the exotic fairy lore of the Orient came to us until recent years. Arabic, Persian, and Egyptian literature came to us first. Today new translations of Sanskrit, Chinese, and Japanese literature are received eagerly, because through these simple tales the hidden secrets of the origins of social and religious philosophy are revealed. Today when all men are neighbors the past glows with a newer romance. Charles Kingsley expresses the universal interest of man for man: "Except a living man there is nothing more wonderful than a book!—a message from human souls whom we never saw, who lived perhaps thousands of miles away—they speak to us, amuse us, inspire us, teach us, open their hearts to us as brothers."

The Thousand and One Nights

The strange alluring, exotic life of the Orient is embodied in the tales commonly called "The Arabian Nights." Written in the fourteenth

century, the tales came to us four hundred years later. It is said that the younger men are, the older men are, they find an inexplainable delight in the tales Scheherezade (Sharazad) told to save her life. As Charles Dudley Warner explains in "Being A Boy," "There were no chores in "Arabian Nights," the boy had but to rub a ring and summon a genii who would hunt the calves and bring in the wood in a minute." As we read the tales we see more than the genii and the magic carpet; we note the characteristics of the Arab, a mixture of childishness and astuteness; we understand the democracy of the Orient when a poor boy marries a princess; we respect the customs and beliefs of the Mohammedan world.

Hans Anderson, The Ugly Duckling

In modern literature the fairy tales of Hans Christian Anderson, Danish story teller, are the universal favorites. The tale of the ugly duckling is a parable on the story-teller's life. The fourteen-year-old boy who came to Copenhagen in 1819 in a suit made out of his dead father's overcoat lived to become a welcome guest in the king's carriage. It is not merely the imagination, humor, and delicate language that make the tales loved by childhood the world over. The beauty and pity of "The Steadfast Tin Soldier" reveals the secret, it is the "heart" of the tales.

The Clay Cart—Sanskrit

Until very recent years the depth and beauty of the literature of India has been unavailable. A veritable awakening to a vast body of literature came through the activities of the many translators of Sanskrit. The writings of a contemporary poet, native of India, Rabindranath Tagore, marked as they are by deep culture and rare expression have increased the interest in the literature of India.

"The Clay Cart" the earliest Sanskrit drama is attributed to King Sudraka of the first century B. C. Since the first English translation of the drama in 1889 by Sir Monier Williams an Anglo-Indian scholar, the play has been successfully produced in England and America. The drama reflects the influence of Greek form. It reveals with subtlety the great Hindu problem of the age, the early conflict between Brahminism and Buddhism. The setting of the play gives in elaborate manner the details of Hindu life. The tragedy is the vicious love of the king's brother-in-law, a Brahmin, for the beautiful Vasenta, beloved by Caradutta, a nobleman of the king's court. Vasenta is killed by the servants of the villain. Cara-dutta is accused of the crime, the evidence being the little clay cart belonging to his son. Vasenta had placed her jewels in the cart to please the child a few hours before her capture. A mendicant Buddhist to whom Caradutta had been most kind uncovers the guilt for which he is rewarded by the king by being exalted to the headship of all the Buddhist monasteries.

The Soul of the Great Bell

The life of Lafcadio (lef ka de 'a) Hearn is a romantic story of adventure. Born in Greece the son of a Greek mother and a British surgeon-major he later was left without home and family. After a few years of journalistic endeavor in New Orleans he went to Japan. Slowly the spirit of Japan took possession of him and he became a citizen of that country and also a Buddhist. Hearn became an interpreter to them of the Western World

through his books and teaching. As author and literary critic his work is marked by vivid imagination and poetic prose.

Through his intimate contacts with Chinese and Japanese life Lofcadio Hearn has brought to us a beautiful and revealing legend: The august ruler of the Ming dynasty ordered a bell to be cast so great that the sound might reach throughout the kingdom. The master-molder made two attempts to cast the bell *and failed;* the metals refused to blend. A third attempt was ordered by the Great One. Kouan-Yu, the molder, sought the advice of a great astrologer, fearing another failure. "Gold and silver will never mix in the crucible unless they be blended by the blood of a virgin," was the message. Ko-Ngai, the beautiful daughter of the molder heard the words. The day of the third casting came and Ko-Ngai and her maidens went to the great event. The molten metal was ready to pour, the signal was given to cast. Ko-Ngai plunged into the glowing mass, crying, "For thy sake, O my father!"

The bell was cast, perfect in form and beautiful in sound. It seemed that each time it rang a vast voice uttered the name of Ko-Ngai. Chinese mothers today note the low moaning of the bell and between the mighty strokes whisper to their little ones, "Ko-Ngai is calling."

Evangeline—Henry Wadsworth Longfellow

Evangeline, a tale of love in Arcadia, as told by the poet Longfellow is still murmured by the mournful pines of the forest as a testimony of a woman's devotion

In the Arcadian land on the peninsula of Nova Scotia was the little village of Grand-Pre. Fruitful valleys and green pastures had taken the place of the forests of old by the year 1713. It was a tranquil evening when the tale began to unfold. Softly the Angelus had sounded the hour of peace upon the village. The Arcadian farmers lived in harmony with God and man in this new home. As Father Felician passed down the street this evening, the maidens hastened to curtsey and the children to kiss the hand of the priest they loved so well.

It was a momentous evening at the home of Benedict Bellefontaine, the wealthiest farmer of Grand Pre, for his daughter Evangeline was to be betrothed to Gabriel, the son of his old friend, Basil the blacksmith. While the fathers discussed the business of moment, the lovers lingered aside awaiting the arrival of the notary. Rene Le Blanc, the notary, brought more than his papers that evening, the news of the village. A mandate had been delivered from the King ordering all men to assemble at the church on the morrow. The evening passed and the curfew sounded the departure of the guests. Evangeline went to her chamber to view the dower she would bring to her husband, fine linens and woolens all by her own hands; Gabriel lingered alone on the homeward way in silent thanksgiving for his love; while the blacksmith and the notary discussed the news of the mandate in troubled tones.

The morning broke in beauty and the betrothal guests assembled to the music of Michael, the fiddler. Too soon the bell of the church summoned the men of the village. "Obey the will of the English king, or be transported to other lands," was the mandate pronounced. Frenzy and tumult rang through the house of prayer, when the France-loving Arcadians heard the words. Into the strife entered Father Felician with the rebuke and forgiveness:

"Have you so soon forgotten all

lessons of love and forgiveness? Forty years of my life have I labored among you and taught you, not in word alone, but in deed, to love one another."

In silence the men of Arcadia accepted without violence the sentence. In the village the women waited anxiously, but none so longingly as Evangeline for Gabriel.

Four days passed and the Arcadian farmers assembled on the seashore awaiting the ships of the English king. Suddenly the autumn sky became blood-red, and the evening breeze bore in the smoke and flashes of flame from the burning homes. Overwhelmed with grief, Benedict Bellefontaine fell motionless, and failed to revive to the ministering of the priest or the call of his daughter. As Gabriel was hurried away in the transport, Evangeline could but whisper, "Gabriel, be of good cheer, for if we love one another nothing in truth can harm us, whatever mischances may happen."

Many years passed, and the Arcadian farmers sought earnestly to find one another in exile. Following rumor or hearsay, Evangeline continued a restless search for Gabriel. To the lowlands of Louisiana had Basil and his family been taken. One day from the trappers of the Wabash the maiden and her protector, the faithful priest, learned the whereabouts of their people. Slowly they passed on to the goal. To the new Arcadian home they came at length. Out of the tears of welcome came to Evangeline, "Gabriel has gone, gone to seek thee."

A few days with the dear ones sought so long and the quest began anew, this time with Basil for guide. Pausing at the camps of the trappers and the wayside missions they sought word of Gabriel. On to the prairies of the unknown West they passed along the great waterways. Once Gabriel had passed on but a day before, another but six days had passed since he had left the inn to return in the spring. So Evangeline awaited her lover alone and Basil returned to his people.

Days, weeks, months passed; then the autumn, and the winter. On the breath of spring came the rumor where Gabriel had his camp. On alone over perilous ways went Evangeline, only to find the hunter's cabin deserted. The years glided by and still Evangeline sought Gabriel. At length she came to the city of the Quakers. For many years she lived as a Sister of Mercy ministering to the lonely and the suffering. A grave pestilence came to the city, and wealth had no power to stay the grim enemy. The homeless crowded to the almshouses when stricken with the scourge. Evangeline paused not in her service day after day.

On a Sabbath morning she entered the home of suffering, stooping to whisper a word of comfort to many a lonely sufferer. At the pallet of a stranger she paused, an old man spent and dying. A smile, a whisper, "Gabriel! O my beloved! All was over now, and as the life sank away from her lover meekly Evangeline murmured, "Father, I thank Thee!"

Guide to Preparation

A. Suggested topics for lesson assignments.
   1. Reading an Adventure.
   2. The Magic of Imagination.
   3. The Origin of Fairy Lore.
      a. The Thousand and One Nights.
      b. Hans Christian Anderson, The Ugly Duckling.
      c. The Wonder Tales of Norse Literature.
         1. The Rhine Gold—Old German.

4. The Gifts of Modern Translations.
   a. The Clay Cart—Sanskrit.
   b. The Soul of the Great Bell —Chinese.
5. Some Old Ballads.

B. Program Variation and Enrichment.
   1. Romantic Figures in Other Days.
      a. Evangeline—American.

Guide to Reading

A. The Land of the Blue Flower—Henry Van Dyke.
   A beautiful story of the early days of Christianity by a writer whose understanding of Bible life and times is outstanding.

B. Norse Stories Retold—Hamilton Mabie.
   The world is indebted to this author for his preservation of the old Norse tales by his delightful interpretations. Wagner's great operas of "The Ring of the Nibelung" present the whole story of the Rhine Gold.

C. The Oxford Book of Ballads edited by Sir Arthur Quiller—Couch.
   This marvelous collection includes tales of the supernatural, romance history, Robin Hood and the Scottish border.

D. The Boy Knight of Rheims—The Trumpeter of Cracon—Toundsbury.
   These are excellent stories for the family circle. Stories of boys who lived in the days of the guild, the days of the building of the magnificent cathedrals and lordly castles of Europe.

NOTE

This lesson covers a great deal of material. Class leaders should select the parts they can best use. It is not expected that any one class can cover all the material here printed.

Social Service

A STUDY OF CIVIC SOCIOLOGY AS A FOUNDATION FOR INTELLIGENT LIVING

Introduction

LOOKING forward to new experiences, new activities, new thrills in thought, emotion, and action is the spirit of youth. The backward glance, ever dwelling on the thoughts, achievements, and happenings of the past is the static consolation of old age. We age just as fast as our thoughts find satisfaction in dwelling upon the past. The inertia of public opinion is a great stumbling block to social advancement. The challenge of the day is to determine how to live together in better and finer ways to achieve better living conditions and progress toward the goal of the good life for all. In spite of our centuries of experience our human relations are, perhaps, in a more chaotic and unsatisfactory condition than ever before. The misery of the world, the crime, poverty, economic insecurity, and lack of intelligent faith and trust in a Divine Providence have not been lessened through man's ages of experience. With the spirit of youth, and as unbiased individuals, we should face the social problems of adjusting to an ever-changing world and of living among our fellow men.

General Purposes of the Course of Study

In this department the lessons prepared for the season 1935-36 are

drawn from the field of Sociology and Modern Social Problems. Education along these particular lines is sought. The goal in connection with each lesson should be kept in mind by class leaders. The lesson material should be so studied and discussed that it will contribute to the general aims. Individual lessons will have specific purposes to be developed within the given lesson. The lessons are based upon the text, "Civic Sociology," by Edward A. Ross, World Book Co., 1934. This text draws primarily for illustrative material upon social and civic situations in the United States. However, readers living in Canada, Mexico, or other countries will find that the basic principles involved are equally applicable to conditions in their own lands. The text should be in the hands of every class leader and of as many of the individual members as possible. As far as they are in harmony with the teachings of the Latter-day Saint Church, the social principles of the text are to be applied to conditions of living among our own people. The general purposes are as follows:

1. To develop spiritually through the promotion of human welfare.
2. To realize that the study of sociology contributes to the understanding of the great social problem of living well together.
3. To acquire a knowledge of human relations leading up to our present form of social organization.
4. To teach the individual her relations and duties toward social institutions.
5. To develop the habit of investigation and of active participation in the solution of individual and social welfare problems.
6. To realize that social evils do not happen without just cause.
7. To develop an intelligent attitude toward participation in all civic affairs.

LESSON I. TRENDS IN POPULATION CHANGES

(Fourth Week in October)

Text: *Civic Sociology,* Edward A. Ross

Chapter I

TWO purposes should be kept in mind in this lesson:

1. To develop an appreciation for the sturdy physical and mental qualities contributed by pioneer ancestry.
2. To understand at what great cost the blessings of life have been achieved.

These purposes can be accomplished by a study of the facts in the settlement of any new country. The tremendous cost in human life and suffering in the settling of all frontiers finds a very close parallel in the stories of privation and hardship which the Mormon pioneers underwent in their settlement of western America. The stern sifting out of those souls who had neither the physical strength nor the mental stamina to meet the barren wilderness has left us heir to qualities and responsibilities which should not be forgotten.

An incident illustrating the extreme difficulties through which many of the early Saints passed is told in the following excerpt:

"It was at the ford on the North Platte that the company experienced the most terrible hardships. On reaching this point, the company could go no farther, and there the starving and frozen emigrants were compelled to remain until aid from Salt Lake City reached them. Cross-

ing the river, the storm broke in all its fury, and the company was compelled to go into camp to await relief. Four ounces of flour per day were at first doled out to the famished people, but the flour soon was exhausted, and they were dependent on what animals they could kill. Deaths began to multiply, until a "burying squad" was appointed, it being the duty of those men to prepare graves as the members of the company passed away. People were actually known to sit on dead bodies to keep warm, until the bodies became cold. But the company pushed on, and the Salt Lake Valley was reached on November 30. The actual loss of life was about 150 souls.

"This was the last company of the season. It was a remarkable collection of people. From different parts of England and Scotland, there were three veterans of the battle of Waterloo, between seventy-five and eighty years of age, and soldiers who had been members of the Queen's Life Guards in London and Scotland. It was mostly the older men who died, along with a few of the children. Had it not been for the exceptionally hard and early winter, fewer people would have succumbed to the hardships of the journey."—*The Founding of Utah,* Young, pp. 148-149.

Assign for topical study and report to class the story of the Mormon Pioneers during their first few years in Utah. *One Hundred Years of Mormonism,* Evans, pp. 457-458.

The facts developed in the text showing the declining birth rate among the better classes of society may be explained in part by the following general social conditions. The decrease in the size of such families, and therefore of certain elements of the population, reacts directly on the type of life that exists in such sections of the population. The size of families and the resultant population is not a matter of chance, but is related to certain fundamental elements. As the natural conditions which support human life, such as available fertile lands, becomes limited, the population itself becomes limited. Likewise the manner by which the people take their living from the land affects the size of its population. The pioneer settlers, because of their greater technical knowledge and superior ways, could support more children than the Indians who roamed the same sections. But, as people raise their standard of living the number of children born into a family decreases. However, this psychological reaction may be adjusted through a better understanding of the principles of social education. This psychological reaction has been described in one of the general trends of population: "population varies inversely with a tendency to rise in the plane of social life."

The maintenance of the sturdy qualities of our pioneer ancestry for the good of our Church as well as the future security of the nation is more than desirable; it is imperative. A normal rate of growth is indicative of a healthy state of society. If the desirable qualities of leadership, so noticeable among the founders of our nation and our Church, are to continue to direct our social life; then reproduction must continue in normal numbers.

Our own Church teaches that complete living and glory in the hereafter depends upon the presence of children in a normal family life. *"For we without them* (children) *cannot be made perfect; neither can they without us be made perfect."* (Doctrine and Covenants, 128:18.)

With the restriction of the increase in population, because of the disap-

pearance of the western frontier and its abundant supply of new land, immigration, as a factor in the increase of population, is now negligible. A summary of its decline is told by Wallis and Wallis, *Our Social World,* pp. 68-69.

"At first there was no regulation of immigration. The first step in the regulation of immigration was the exclusion of those of criminal record, those afflicted with contagious diseases, and those who had no visible means of support. In addition, a head tax was imposed upon all who entered. Finally, there was restriction of immigration by imposing a literacy test and a mental test. . . .

"The law of 1921 provided that the maximum immigration of any one nationality during a year should be limited to 3 per cent of the total number of that nationality group in this country as reported in the census of 1890; it excluded entirely all aliens not eligible to citizenship, such as the Chinese, Japanese, and the peoples of India.

"The National Origins Plan, which was passed by Congress in 1927, and went into effect in 1929, limits the total immigration in any one year to 150,000. This 150,000 is now apportioned among the various nationalities according to the proportions of the respective nationalities in this country as given by the 1920 census. Thus, if 10 per cent of the people in the United States according to the 1920 census are from a certain country, the number of immigrants allotted that country each year is 10 per cent of 150,000, or 15,000. The minimum quota of any nationality, however, is 100.

"A clause of the 1927 law authorizes the United States consul in a foreign country to refuse immigration papers to an applicant who is likely to become a public charge if admitted into this country. Under power of this clause, the President, in 1931, closed all immigration for an indefinite period beginning June 1, 1931. During the latter half of 1931 the number of former immigrants who left the country exceeded the number admitted. This temporary exclusion of all immigrants was the result of the economic depression in this country in 1931.

"Discussions of immigration measure before Congress during the last decade have made it evident that the majority of the American people believe restriction of immigration desirable. Many who are concerned about the welfare of the present population believe that America cannot maintain her standards of living if subjected to the increases in population occasioned by unrestricted immigration. But although the desirability of restriction is generally accepted in this country, there is much difference of opinion regarding the best basis for restriction."

The immigration problem in Canada has not been comparable to the situation in the United States. By far the greatest proportion of immigrants has come from the United States and the United Kingdom. The nationality and the training of the immigrants make them more easily adjustable to conditions within the country. The statistics for the years 1934 and 1935 are as follows:

1933

From the United Kingdom	3,097
From the United States	13,196
From all other countries	3,589
Total	19,782

1934

From the United Kingdom	2,260
From the United States	7,740
From all other countries	3,903
Total	13,903

—*World Almanac,* 1935.

The problem in Mexico is not of enough importance to warrant major consideration.

Activities

1. Make a survey of the class and determine in how many cases parents were born into families larger than those which are being left to carry on the parental name and work. Where a reduction of children per family is found discuss its relation to the future welfare of the church and nation, in the light of preserving pioneer traits and fortitude. What obligation on our part is initiated by the survey?

2. Compare the birth and death rates in families of class members with that in families from which they came. Compare the results with the diagram found on page 13. Discuss the significance of the findings. Are mothers of today on the average leaving as many children to carry on their work as was true a generation ago?

HEALTH LESSONS 1935-1936

LESSON I. BATHING

IN the structure of our skin nature has provided a protective arrangement much like the shingles the carpenter puts on the roof to shed off the rain.

Thin scaly cells, known as epithelium, are spread over the surface of every part of our body; they overlap each other at the edges, just as the shingled do on the roof. They are constantly dying and being replaced by the new ones. If a limb be covered with a plaster cast for a few days so that nothing can rub against the skin, a thick layer of this cast-off epithelium will accumulate.

The skin has numerous oil glands in its structure to furnish the oil which keeps it supple and soft; it has also sweat glands which dispose of the excess of water which the kidneys cannot handle, and eliminate certain poisons from the system which would be detrimental to our health if retained.

If we fail to bathe the skin, the oil and epithelium, and products of the sweat glands, will accumulate and clog the pores (open mouths of the glands) so that they cannot function properly. Filth of various other kinds may be added to further impair the function of the skin, and make us disgusting to our fellows. The presence of filth on the skin, except during the hours of labor, when it cannot be removed, is a mark of low breeding, which will rate us downward in the eyes of respectable people. The saying "Cleanliness is next to Godliness" is an old proverb well worth keeping in mind. A skin clogged with the products of its own physiology as well as the filth of the world we come in contact with, will fail of its function at eliminating poisons from our system, and they will be retained in our blood to overdo other organs of elimination and to breed disease.

We would be more healthy and cheerful if we could bathe the body complete once a day. Most of the well-to-do class bathe that often, and get a reward in their betterment of feeling. The toilers, although the need with them is greater, may not be able to bathe so often. Though the sense of fatigue would be very much diminished by a hot bath, they may not be able to spare the time or afford the expense. In this case twice a week or even once a week might be as often as they think they can afford it. Any interval longer than once a week, would entail det-

riment to the physiology of the body, and put a damper on the spirits.

Where practicable, a full warm bath is most desirable. With enough warm water to immerse the body, and plenty of soap, the cleansing process will not only be more effectual, but the mental pleasure will be greater. The temperature of the water should be adjusted to the preference of the individual. Some people wish it very hot, and some prefer it luke warm. If taken at bed-time the warm or hot bath is very soothing to the nervous system, and tends to promote refreshing sleep. Doctors prescribe the hot bath for insomnia, and in institutions where people with mental unbalance are treated, it is one of the effectual methods of quelling nerve storms. Of course one should not go immediately out in the cold after a hot bath.

Because of lack of facilities for the full bath many people have to content themselves with the sponge bath. For cleansing purposes this may be very satisfactory, but we would miss the mental effect that we get in the full tub bath. With soap and warm water the body can be well cleansed in this way, and where it can be afforded a rub with some cheap form of alcohol is refreshing.

The cold bath is not recommended as the best method of cleansing the body, but it has its use for quite another purpose. To the one who reacts to it promptly, it brings a glow of accelerated vitality that is very refreshing. The blood comes to the surface of the body, the brain becomes more active and there is a general feeling of wellbeing that lasts quite a period of time. Some people do not get this pleasing reaction, and they are the ones who should not indulge in cold bathing. If one lives by the ocean, or any body of clean water, the cold bath could most easily take the form of a bath in the open. Otherwise it is most conveniently applied as a shower bath. After the warm bath, a cool spray is not only refreshing, but it overcomes the relaxation of the skin and makes one less likely to take cold.

Cleanliness of the hands should be imperative, not only for the looks of things, but for the bearing it might have on our own health and the health of others. The careful physician never goes from one patient to another without scrubbing his hands thoroughly with soap and water. He knows the danger of carrying the germs of disease from the sick to the healthy. When he is preparing to make an open surgical wound he takes no end of pains in this cleansing process. That is what has made his surgical operation safe from infection. Especially should the one who cooks and handles our food have great care in keeping the hands scrupulously clean. The woman who prepares food when her hands are all soiled by the contact of dirty clothing, is not only disgusting but dangerous. Before handling any foods, or the utensils used in their serving, the hands should be made scrupulously clean with soap and water. What a disgusting sight it would be to see the housewife put dirty hands in the dough, or handle anything that has to do with preparing or serving our food with unwashed hands! Not only is it disgusting from the standpoint of cleanliness, but it is positively dangerous. Infecting germs flourish in filth. That is the reason the surgeon has to be so exact about cleanliness. Instinct protects us from many infections that would make us ill, by implanting in our minds an abhorrence of filth.

Questions

Describe the epithelium which covers our skin.

What is its purpose?

What injury does it do us when it is allowed to accumulate after it is shed?

What kind of glands are in the skin?

Describe how their secretion would clog the pores.

What damage is done when the skin does not function properly?

What is the preferred kind of bath for cleanliness?

What other benefit has the bath besides cleansing the skin?

Why is the surgeon so particular about cleansing his hands?

Why should we be so careful about washing our hands before handling food, and the utensils used in cooking and serving it?

About how often should the body be bathed?

Mother Dear

By Ida Horne White

(May be sung to "Londonderry Air")

Oh, mother dear, your love has been my beacon light,
To guide my steps and lead me through the years;
To temper grief and keep my pathway clear and bright
And shield me ever from the way of tears.
Your love endures, your faith will carry to the end,
Support and cheer me when the skies are gray;
Oh, mother dear, your prayers for me will oft ascend
To be an anchor when my footsteps think to stray.

Oh, mother dear, your tenderness enfolds me;
I feel your guiding care for me each day.
My soul responds and blesses you unceasingly,
The tender ties of home will round me stay.
My memories of you will ever linger;
When if perchance I from the threshold roam,
I'll send a song of love by angel singers
To greet you, Mother, when I think of you and home.

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